Shepherds

MAY, 1954

"From VICTORY unto VICTORY"—Easter to Pentecost

Pastors! Chairmen of Commissions on Membership and Evangelism!

More and more SHEPHERDS is beamed to the Local Church Commission on Membership and Evangelism. Every issue seeks to bring this Commission workable plans for winning persons to Christ and strengthening their relationship to the Church. This issue emphasizes a program designed to help every church build upon the gains it has made at Easter. Read the stimulating and practical articles on the great "From VICTORY unto VICTORY Crusade" on pages 1 to 8. Plan to adapt the suggestions to your local situation so you may have a spiritual triumph on Pentecost. In order to be ready for this victorious Crusade, order the recommended materials today.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church
May, 1954
Vol. 8—No. 8

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TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commission on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

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Cover picture courtesy of Three Lions, New York

GOOD NEWS FLASHES ...FROM THE FIELD

—Methodist congregations Marion, Ohio, and surrounding area engaged in Lenten Attendance Crusade and Festival of Faith. All churches report larger attendance each Sunday. Simultaneous "Methodist Beliefs" emphasis being made. . . January to Easter attendance "zooms up" in Kansas City, Kansas, churches. . .

—333 new members received in two years at First Church, Grand Forks, North Dakota, Otto S. Steel, pastor. . . Former beer parlor in Clairemont area of San Diego, California, converted into sanctuary for new church. Pastor Sidney J. Dawson reports many family groups among new members. . . Sherman Oaks Church, Tucson, Arizona, now four years of age, has membership of 542. . . "THE BEST THING YET" is the common comment heard concerning the Texas Conference Spiritual Life Mission in January. . .

—Andy Griffin, pastor, Emmanuel Church, Los Angeles, genuinely surprised when he found himself on Ralph Edwards' coast-to-coast television program, "This Is Your Life." Conversion came to Andy in Kansas City where, as youngster, he had become involved with shady politicians and bookmakers. Now as Methodist minister, he is undertaking such seemingly impossible problems as salvation of habitual narcotics users. One of his most important youth groups is "Born Again Club" of reformed addicts. He has ministered for five years in the territory of the terrorist gangs. . .

—100 Methodists from 22 states held 432 preaching services across island of Cuba. Won 1,891 first decisions and 276 transfers in the fourth annual Cuban Evangelistic Mission in January . . .

—Clarkesville District, Tennessee Conference, planning spring United Evangelistic Mission. . . Douglas, Wyoming, Church sponsoring PRAYER CRUSADE under direction of Commissions on Education, Evangelism, and WSCS. Purpose—to revitalize spiritual program of church. . .

—Bishop W. Angie Smith, Dr. J. Manning Potts, Dr. Paul Galloway, of Tulsa, Oklahoma, and Dr. Harry Denman in Europe for Scandinavian Evangelistic Mission in Norway, Sweden, Denmark, and Finland. . . Similar Mission held in Alaska in February. . . Evangelistic Missions to be held in Hawaii, Mexico, Latin America this year. . .

—At this writing, Des Moines Area engaged in great Spiritual Life Mission. First phase reports indicate "top" mission to date. Bishop Gerald Ensley and Dr. Claude Cooper, Executive Chairman, at helm. . .

—REGIONAL WORK CAMP, under Methodist Student Movement, with North Central Jurisdiction Committee on Evangelism as sponsor, in Chicago. Open to college students and older youth. Group will spend summer, June 26-August 4, in Evangelistic Service after two weeks of intensive clinical training in motive and methods of evangelism . . . intensive clinical training in motive and method of evangelism. . .

—TOTAL REPORT, ROCK RIVER CONFERENCE U. E. M.—395 participating churches, 35,730 prospects, 5,827 visitors, 29,091 interviews. 5,467 first commitments, 3,443 transfers, 8,910 total commitments.
Total Attendance—117,895.

WITNESSING is anything and everything anyone does anywhere.

CHRISTIAN WITNESSING is doing anything in life which demonstrates to anyone in any way the Christian way.

FLASH! Initial reports from the Alaska Mission, February 11 to 23, show the following results: Churches participating, 14; Visitors, 169; Interviews, 965; Profession and vows, 142; Transfers, 117; Total new members, 259.

Order Blank for

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Few materials are required for a successful VICTORY unto VICTORY Crusade in your church. But those which *are* essential will pay for themselves over and over again in spiritual dividends. Because they are so helpful, and because they are so inexpensive, we urge you to order an ample supply.

"V" for Victory—"V" for Five

Order $5.00 worth, or more, of materials and use them for Victory.

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Contains one copy each of G. Ernest Thomas' four books: *The Holy Habits of the Spiritual Life, America, Whither Bound?, A Primer for Churchmen, Spiritual Life Through Tithing.*

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FOR THE

VICTORY unto VICTORY Crusade

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"From VICTORY unto VICTORY"

A Program for Churches
that want to do things for Christ and His Kingdom

From EASTER to PENTECOST

(April 18-June 6)

Easter is a season of VICTORY in every church.
It is a high point in the church year and in the spiritual experience of church members. But why should Christ's people and Christ's Church stop at Easter?

The early followers of Christ made Easter their real STARTING POINT.
It was natural that they did. Their Christ had just come out of the tomb. He was "alive" and "turned loose in the world," and all the powers of Rome and of sinful man and of hell itself could not stop Him.

They went behind CLOSED DOORS, but not just from fear.
Their Christ had commanded them to "tarry"—until they "were clothed with POWER FROM ON HIGH." Then would they be able to "overcome" the world, the flesh, and the devil through the Holy Spirit. This power they received.

On the Day of Pentecost the Holy Spirit came. It was the Day of VICTORY
So it is that churches are challenged today not to go into the tomb after Easter when Christ has come out. This article is prepared to give suggestions as to some things that churches can do (and perhaps should do, or similar things) in order to obtain power so as to go on from VICTORY unto VICTORY.

From the VICTORY OF EASTER churches should strive diligently, through "Fifty Great Days," to attain the glorious VICTORY OF PENTECOST.

Now, any Pentecost must come in God's own time and in His own way, but it is certain that if we would "Recapture Pentecost" for ourselves in our day and time, we must prepare ourselves to be receptive of His Spirit. We must desire His presence, give ourselves to His will, and make His purpose our purpose.

From the days of Jesus unto the present time, it seems to have pleased God to honor the following things, done in the name and spirit of Christ:

1. Preaching
2. Prayer
3. Printed Word
4. Personal Witnessing
5. Program with a Purpose

All of these five things (V for "Five" and V for "Victory") are going to be blended into the suggestions that will be given. As a result, may POWER come.

"You shall receive power when the Holy Spirit is come upon you."

Let us preach and pray and labor so that this power may be ours, so that both we and those about us will exclaim, "We never saw it in this fashion." Then, with Paul, we will say:

"Thanks be to God, who gives us the VICTORY through our Lord Jesus Christ."

Sunday Morning

VICTORY SERVICES

"I was in the Spirit on the Lord's day."

Nothing so much helps the morale and spirit of a church as great Sunday morning preaching services, with interested and enthusiastic people filling the sanctuary to overflowing each Sunday.

Most churches have their largest attendance of the year on Easter Sunday morning, and many churches have two Sunday morning preaching services to accommodate the crowds during the Lenten season.

If we are going on "From Victory unto Victory"—from VICTORY AT EASTER to a greater VICTORY AT PENTECOST—will it not be necessary for the two Sunday morning services and the overflowing crowds to continue throughout the period from Easter to Pentecost? What if all our members came to church every Sunday morning! That's the goal! That's the ideal!

Certainly a part of the success in having unusual attendance and enthusiasm during Lent and on Easter lies in the great themes and the preaching at that time: Consecration, Sacrifice, the Cross, the Christ, Redeeming Love, Death, Resurrection, Life, Life Eternal!

Why not extend the great themes—and strive for preaching just as great and challenging?

Why not have a series of VICTORY SERVICES with real VICTORY SERMONS?

You will have Easter with the great Easter attendance and the great Easter theme to start off this series. Easter has long been considered the VICTORY DAY of Christianity and the Church.

For the early Christians "life" began with Easter—real VICTORY started then. Considering the experiences of the first Christians in the "Fifty Great Days" between the first Easter and the first Christian Pentecost, as told us in the first chapter of *The Acts of the Apostles,* a series of Victory Sermons almost automatically outline themselves. Strangely enough—and yet, not strangely—these form themselves around what the Church today has been pleased to call "The Holy Habits" of the Christian or spiritual life. What could make greater VICTORY SERMON SUBJECTS than these?

The subjects would be more or less as follows, subject to local adaptation, of course:

Sunday, April 18

Victory through Christ

—Great message on the Easter Faith

Sunday, April 25

Victory through Church Attendance

—"They were all together in one place." (Acts 2:1)

Conserve the gains of your January to Easter Attendance Crusade or start an Attendance Crusade from now through Pentecost

Sunday, May 2

Victory through Christian Stewardship

—"No one said that any of the things which he possessed was his own."

(Many churches will observe the Sacrament of the Lord's Supper on this, the first Sunday of the month. Let the hymns and the meditation be on Stewardship of Possessions.)

Sunday, May 9

Victory through Christian Fellowship in the Home

—"Breaking bread in their homes . . . with glad and generous hearts, praising God." (Acts 2:46, 47)

—This is Mother's Day

Sunday, May 16

Victory through Praying

—"All these with one accord devoted themselves to prayer." (Acts 1:14)

—Announce the *Fellowship of Prayer Cells* that have been meeting already in your church

Sunday, May 23

Victory through Witnessing

—"You shall be my witnesses" (Acts 1:8)

"Of that we all are witnesses" (Acts 2:32)

(Suggestion: Let this start a week of organized visitation and personal evangelism)

Sunday, May 30

Victory through Repentance and Faith

—"Repent, and be baptized, every one of you . . ." (Acts 2:38)

—"This is the victory that overcomes the world, our faith" (I John 5:4)

Sunday, June 6

Victory through Holy Spirit

—"You shall receive power when the Holy Spirit has come upon you" (Acts 1:8)

"When the day of Pentecost had come" (Acts 2:1)

—Do everything possible to make this another Pentecost

Circuit pastors who are not able to preach a series of seven sermons, for lack of preaching Sundays, may choose the most necessary and vital VICTORY themes according to the local church situations. Or they may preach a shorter series on "Four Basic Beliefs," or "Three Basic Beliefs," as the case may be. These might be on the "Recovered Emphases of the Christian Religion," as follows:

1. **Universal Atonement**
   God wills that everyone be saved. There's a "Whosoever" in the message of the gospel
2. **Salvation by Faith**
   "By faith are ye saved, through grace"
   "Believe in the Lord Jesus, and you will be saved"
3. **The Witness of the Spirit**
   "The Spirit himself bearing witness with our spirit"
   It is the believer's privilege to know that he is saved, whether he has realized it or not
4. **Christian Perfection**
   "You, therefore, must be perfect, even as your heavenly Father . . ." Christian perfection is perfection in love, in active good will and service toward God and one's fellow man. "Thou shalt love the Lord thy God . . . and thy neighbor . . ."

In the Minister's Victory Packet there is a booklet (just off the press) on these recovered emphases or basic beliefs. They will make excellent reading and background for the minister, whether or not he is able to use this sermon series at this time.

"From VICTORY unto VICTORY" Easter to Pentecost APRIL 18 – JUNE 6

"New Life in Christ"

"From VICTORY unto VICTORY" Easter to Pentecost APRIL 18 – JUNE 6

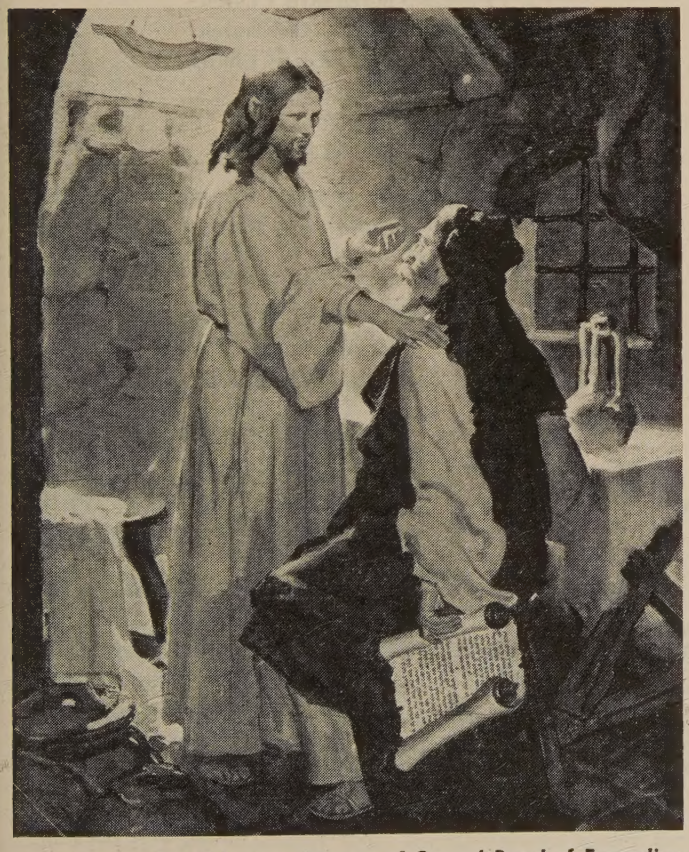
SERMONS AND SERVICES FOR SUNDAY EVENINGS

"I am come that you might have life, and that abundantly."

The early Christians found life—new life—in Christ. So have persons who have been truly converted ever since. They testify: "I never really lived until I found Christ"; "The whole world is different now—or I am, one"; "When I gave myself to Christ, I became a new creature."

That is the real purpose of Christ, of the Church, of the Christian religion. But many among us have never had this experience, and some of those who once had it have lost their enthusiasm, have left their first love, and through negligence and inactivity have come to the place where they need to have restored to them the radiance of the Christian life. "Restore unto me the joy of thy salvation."

Jesus explains the new life to Nicodemus.



By Michaelson. Property of General Board of Evangelism.

As a part of the "From VICTORY unto VICTORY" Crusade from Easter to Pentecost, pastors are urged to read *New Life in Christ,* by Dr. Charles M. Laymon, editor of adult publications of the church school. It is a discussion of the new birth and of conversion experiences found in the New Testament and has complete chapters dealing with the stories and experiences of Nicodemus, the Samaritan Woman, the man born blind, Peter, and Paul.

1. It is suggested that pastors make these new birth and conversion experiences the subjects of their Sunday evening preaching services. Doing so would do much to help the church have a rebirth and a changed conception of the Christian Church and the Christian life. It would go far toward preparing the people for the Holy Spirit and for a personal Pentecost for themselves.

2. Churches that have no Sunday night services might start such services (impressing the people that "Sunday Night Belongs to the Church") and the pastor might use these challenging themes, more or less directly following the book, *New Life in Christ.*

3. Circuit churches might have outstanding laymen or visiting speakers to use these themes.

4. Or both station and circuit churches might have a special series of preaching services on nights for a week preceding Pentecost with the pastor preaching on these challenging themes.

A copy of this book, *New Life in Christ,* is included in the Minister's Victory Packet listed elsewhere. (Regular price from Tidings, 35¢ for single copies; 3 for $1.00; 12 or more, 25¢ each.)

"Recapturing Pentecost"

A SERIES OF SEVEN STUDIES

or Discussion Groups

"Not by might nor by power, but by my Spirit, saith the Lord."

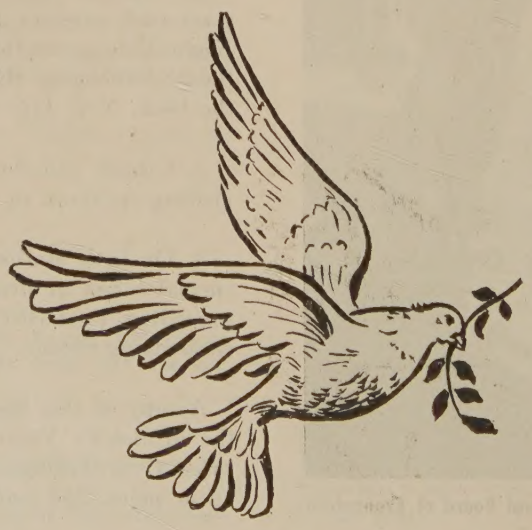
Nearly everyone acknowledges that the greatest need of individual Christians and of every church today is another Pentecost, something to happen to them in their life and experience that will be equivalent to Pentecost in the life of the apostles and early Church.

The coming of the Holy Spirit upon us as individuals and as a church, the Recapturing of Pentecost, is of paramount importance and should be of supreme concern.

Every church and/or charge, is challenged to promote among its adults and older young people a series of weekly studies—led preferably by the pastor himself or by the most spiritually-minded, capable, and available lay person—on Pentecost.

These studies may be at the time of the usual midweek service, or at the time of the Sunday evening Youth and Adult Fellowship Meetings, or in circuit churches at the Sunday evening preaching hour in the absence of the pastor, or at any time during the week most suitable locally.

One person might be designated to take the lead in arranging for these studies and in personally enlisting as many persons possible to attend regularly, so that there will be a sufficient attendance guaranteed for a successful study and discussion group each time. This person might be the Secretary of Spiritual Life of the Woman's Society, or the President of an Adult Class or of the Men's Club who could place his whole organization behind the attendance.



The textbook that should be used as a discussion guide is the fascinating booklet, "Recapturing Pentecost," written by Dr. Hal E. Luccock of Yale University.

This will not be a class organized for credit, and really will not be a class at all. It should meet for only one hour at a time, and the discussion should be very enjoyable, personal, profitable, and spiritually enriching.

Every person in the group should have a copy of the booklet (TIDINGS, 10 or more copies, only 10¢ each) and should read a six-page chapter in advance of each meeting.

To see how vital the chapters are, one needs only to know that they deal with the following matters:

1. God active today
2. Fellowship in the early Church
3. The Spirit comes to the Church
4. The message of the early Church
5. Prayer in the early Church
6. Personal witness for Christ
7. The Church fishing for men

This booklet is admirably adapted for personal reading, and churches will find it profitable to place it in every reading home, regardless of ability to attend the discussion groups.

Upon its proper presentation by the pastor at a church service, men and women and young people will gladly buy this booklet. (In quantities its cost is only 10¢ each.) Make certain you have a sufficient supply.

In the "Minister's Victory Packet" is an admirable book (a reprint which is just off the press), *The Ministry of the Holy Spirit,* by Dr. Edwin Lewis. This book will serve the pastor admirably as a background for this discussion series or for any other purpose. It is one of the finest books ever written on the Holy Spirit.

Here is a volume that preachers and reading laymen should have.

VITAL VICTORY

PRAYER MOVEMENT

"Pray Without Ceasing"

Every local church is encouraged to cultivate every avenue of prayer. The prayer program should include the following seven specific opportunities, perhaps more—

1) Weekly prayer meetings in the church
2) Weekly prayer meetings in the homes
3) Church sanctuaries open continually for prayer
4) Small prayer rooms provided by large churches
5) Daily family worship in every home (using the Bible and *The Upper Room* or other devotional guide)
6) Organized prayer cells—growing—and dividing

Prayer Groups—Cells—Circles

"They went up to the upper room, where they were staying. . . . And all these with one accord devoted themselves to prayer . . ."

1. Let the pastor join a group of other nearby pastors in a prayer circle—to meet weekly for the purpose of real praying. Let them discuss and help each other with ideas and plans for the "Victory unto Victory" Easter to Pentecost Crusade, and earnestly pray for its success under the leadership and outpouring of the Holy Spirit.

2. Let the pastor form a prayer group in his church (unannounced publicly) of from six to 12 of the most spiritual persons to meet once a week in prayer. Some pastors will want to organize one such prayer group among the men, another among the women, another among the young people, and another among both men and women (possibly young adult couples).

Under the direction of the proper persons, it will not be necessary for the pastor to meet with these after the first time—but to receive the reports of the leaders and give helpful suggestions as occasion arises.

3. Let the persons in these groups invite others, using care and discretion to limit the invitation to proper persons who will pray and seek spiritual guidance with the group. When a group reaches 12 in number, let it divide into two groups—so that each of the two groups may grow likewise until ready to divide again.

This is the cell idea: multiply and then divide. Do not refrain from doing this because communists grow and multiply this way. The early Christians had this idea long be-

fore there were any communists. It is the way cells in the human body grow. It is the best way for Christians to grow and multiply—and to deepen their spiritual life.

4. As an aid, read the article, "Experiencing a Men's Prayer Fellowship" (page 14, April *Shepherds*).

5. As a most necessary help to all, order from TIDINGS the Victory Prayer Packet at once. It contains materials that will enable these prayer groups (cells, or circles) to get a good start in any church, and will give the members helpful materials to carry on as individuals and groups.

It contains one copy of the book, *A Primer of Prayer*, 18 card folders for members of prayer circles (with prayer covenant pledge, prayer aids, prayer scriptures, personal prayer list), and 18 copies each of "Some Secrets of Prayer," "Learning to Pray," "Day by Day with God," and "Power from on High for You."

6. Let each member of prayer groups pray daily for the persons on his own prayer list and for the "Victory unto Victory" Easter to Pentecost Crusade, that God's Spirit may supremely bless the church, its pastor, its members, and all its constituents.

"More things are wrought by prayer than this world dreams of."
"Prayer is the Christian's native breath, the Christian's vital air."
"Speak to Him, thou, for He hears, and spirit with Spirit can meet,
Closer is He than breathing, and nearer than hands and feet."

SUGGESTIONS for PRAYER at CHURCH on WEEKDAYS

1. "It is written, my house shall be called a house of prayer." Let's make it so.
2. Have the church sanctuary open continually for prayer —or provide a small, worshipful chapel or prayer room in your church for this purpose.
3. By every means publicize this prayer room and urge every member to use it at least once a week, during the entire period from Easter to Pentecost, coming alone or with closest friends on weekdays.
4. Provide a "Prayer Room Guest Book" for every prayer participant to sign each time he comes to pray. Urge every member to enroll his name in this Prayer Book one or more times and thus become a part in the Easter to Pentecost "Fellowship of Prayer" in the church. (Secure this Guest Book locally.)
5. Have prayer helps available in this prayer room: especially a Bible, a Hymn Book, and *The Upper Room* or other devotional guide. The TIDINGS leaflet "Prayer Helps," especially prepared for this purpose, is admirable and costs only 2¢ each. Order 100 or more for your church immediately.
6. A 24-hour or "Round the Clock" Prayer Vigil, organized for the first day of this prayer effort, not only will serve to get this weekday prayer room into the imagination and life of the membership and community, but will also be a great source of spiritual blessing.

   It is suggested that assignments be made to volunteers for each 30-minute period throughout the Prayer Vigil.

   Small churches that are limited in numbers and personnel can promote a successful 12-hour Prayer Vigil—say from 6:00 A.M. to 6:00 P.M.

ASSIMILATION

OF NEW MEMBERS

First Methodist Church, Okolona, Mississippi, is already girding its forces for the "From VICTORY unto VICTORY" Crusade. The pastor, J. R. Grisham, is Conference Secretary of Evangelism, North Mississippi.

"The Lord added to their number day by day those who were being saved."

The Lenten and Easter seasons usually bring the largest number of new persons, new members into the church. There are boys and girls and young people who have come into the church through the Christian educative processes of the church school, and adults who have come into the church both by profession of faith (a first commitment to Christ) and by transfer of church membership as a result of the visitation evangelism promoted by the Commission on Membership and Evangelism and "The Fisherman's Club."

When new persons have been brought into the church, what is more necessary than to get the church into the new persons? It has been *made manifest* over and over again that, unless a new member is integrated into the life and fellowship of the church within the first six weeks after his commitment and reception, he probably will never be anything more than just another inactive church member, another name on the roll, another nominal Christian.

How admirably adapted, then, is the "From VICTORY unto VICTORY" Easter to Pentecost Crusade for the purpose of really assimilating these new members into the life of the church, of really getting the life of the church into their lives! and also into the lives of many older members who have been inactive!

So we suggest the following possibilities:

1. "Fellowship Friend" for each new member.

2. Have these Fellowship Friends get the new members started to attending the Sunday morning Victory Services, the Sunday school, the Sunday Evening Fellowship, the Sunday night services, and other appropriate activities and organizations of the church.

3. Enroll them in the midweek special "Recapturing Pentecost" series of services and discussion groups.

4. Have special training classes for them—and for some of the other church members—that will give them instruction and information on

(1) The Christian Church as a whole;

(2) The denomination which they have joined (e.g., The Methodist Church)—something about its history, beliefs, organization, and service in the world; and

(3) Pertinent facts about the local church—its history, organization, membership, and activities. This can be made most interesting and helpful, and will be appreciated and long remembered.

5. Place good reading matter into the hands of every new member and every new home: *The Upper Room,* to establish them in their devotional life; *The Christian Advocate,* for general Christian reading; and the TIDINGS "New Member Packet" (50¢ each) for every member.

Methodist churches may order a packet of "Methodist Membership Materials" for $1.00 which will contain a copy each of *The Methodist Primer, The Beliefs of a Methodist Christian, I Will Uphold the Church, Self-Helps for New Members,* and several leaflets and a membership card. This will enable pastors and churches to have copies of available materials along this line, for re-ordering in quantity what they choose.

Churches of other denominations may order the similar packet of Protestant materials and receive a copy each of *A Protestant Primer, Our Protestant Faith, What Every Protestant Should Know, Self-Helps for New Members,* and several smaller leaflets.

WITNESSING FOR CHRIST

Personal and Visitation Evangelism

"You shall be my witnessess . . . to the end of the earth."

The day of Pentecost and the days immediately following saw the greatest proportionate ingathering that the Christian Church has ever seen. This is because the early Christians, baptized with the Holy Spirit, took seriously Christ's commission to them, their task of being witnesses for Him. They witnessed for Him on the streets, in the temple, and in the homes—in all manner of personal contacts.

The Lord Jesus Himself had gathered the 12 about Him, and the 70, and had sent them out "two by two" into the homes to proclaim the coming of the Kingdom and to witness for Him—and, after the Resurrection and Pentecost, witnessing for Christ and to Christ and about Christ became their chief passion. Read Acts, chapters 2-4.

How can a church in a purposeful "From VICTORY unto VICTORY" Easter to Pentecost program fail to include personal and visitation evangelism in its plans, program, and time schedule?

Most churches and communities will have plenty of unchurched persons—persons who are unsaved and need to make a first commitment to Christ, and persons who need to renew their church activity and transfer their membership to the local church—if only they will lift up their eyes to the fields which are white unto the harvest, if only they will find out who their prospects are.

Among the persons who should be visited for Christ and His Church are:

1. Those who postponed their decisions during the pre-Easter visitation.
2. Those who were not at home when the visitation was made.
3. New people who have moved into the community.
4. Persons who registered on the Easter Attendance Registration card.
5. Other persons not known at the time, whose names and addresses were not available previously.
6. The leaflet, "Be a Member Where You Are," will help persons whose church membership should be brought to the local church because they have moved from the communities where their membership now is.

It is suggested that every church have one week of concerted, organized visitation evangelism (at least four nights) either the week of May 16 or May 23.

Many larger churches and churches in rapidly growing suburban areas, because of their larger opportunity and greater responsibility, should have their Fishermen's Club and best visitation workers visiting one night a week between Easter and Pentecost. In such cases, Monday night usually proves one of the best visiting nights. These visitors, of course, should be trained by, and equipped with the tried-and-proved Visitation Evangelism tools which are found in the regular TIDINGS Visitation Evangelism Packet.

A FELLOWSHIP CHURCH

"Behold, how these Christians love each other," an early pagan testified.

The Early Church was a Fellowship Church. The early Christians had joy and gladness in their hearts, and they liked to be in each other's presence. Nothing is so exhilarating and stimulating to a Christian as to be in the presence of another real Christian—and to share his fellowship.

The "From VICTORY unto VICTORY" Easter to Pentecost program offers innumerable opportunities for Christians to have fellowship one with another. Almost every part and parcel of the suggested crusade program provides opportunities for fellowship.

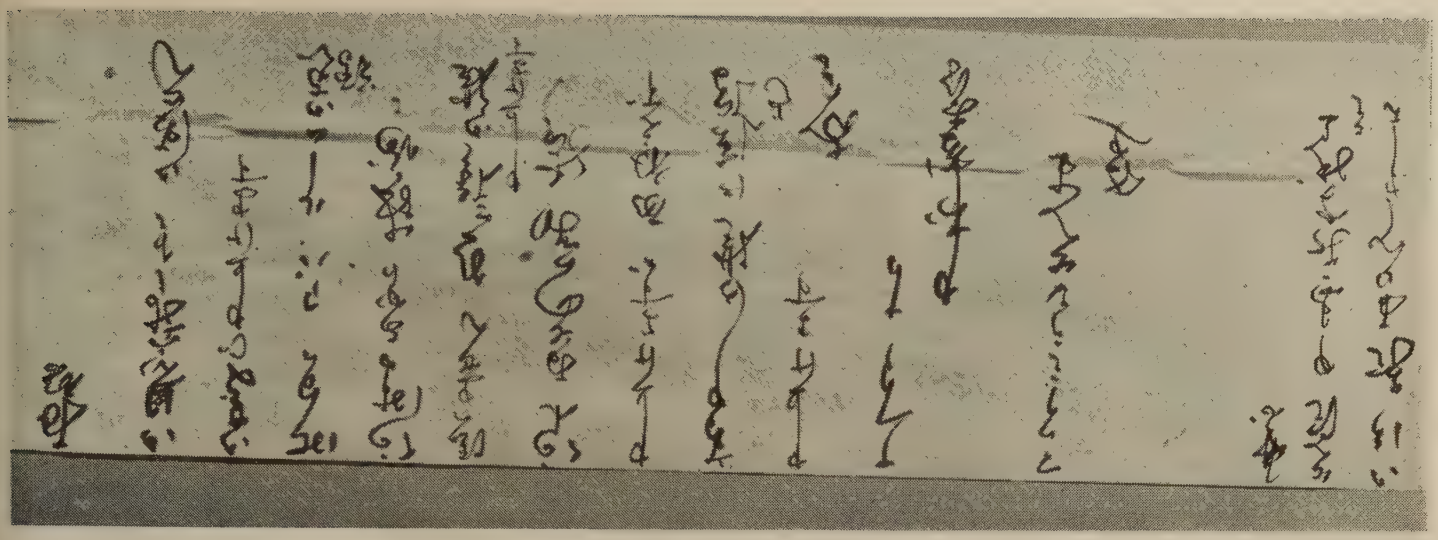
Even with this, some churches will want to have Fellowship Suppers that their members and leaders might eat their bread together "with glad and generous hearts, praising God."

An effective and impressive way for many churches to enlist all their leaders in an all-out effort in the Crusade will be to have a largely attended "Fellowship Supper" during the very first week—right after Easter. This will enable many plans and announcements to be made—and will allow for a general understanding of the plans and purposes of the whole "Victory" Crusade—such as probably cannot be made in full at the Easter Sunday morning church service.

Enterprising chairmen of evangelism committees and pastors will have no trouble in arranging for adequate programs for these suppers, based on information in SHEPHERDS and plans of the local committee.

When churches carry out this "Victory Crusade" with care and purpose and passion, God, who is anxious to bless abundantly, will pour out His blessings upon them; and, when Pentecost comes, the jubilant shouts of all who have participated will be

"Thanks be to God, who gives us the VICTORY through our Lord Jesus Christ" (1 Cor. 15:57).



FROM HIROSHIMA, JAPAN

The world-wide fellowship of THE UPPER ROOM can be clearly felt in this thank-you note from Hiroshima. Where once the seeds of hate were sown, now the fellowship of love brings its healing balm.

"Yesterday, I received a copy of THE UPPER ROOM. I always will appreciate your kindness in sending each issue to me. When seeing you in person, I will further express my appreciation to you.

May God bless you richly.

Sincerely yours,
Totaro Nakamura

P.S. The other day, I saw your picture in the Chugoku. (This is the name of a newspaper in Japan.)

This letter was received by Miss McMillan who is a teacher in the college department of the Hiroshima Girls' School.

THE UPPER ROOM MAIL BAG!

I Want to Share It

Through the years, I have been so helped by reading THE UPPER ROOM, that I feel that I want others to share it with me. I was first introduced to it by my Sunday School teacher, Miss Jane Stringfellow, of The Carrollton Christian Church; later I started ordering it for the purpose of sending it to relatives and friends. It just seems that my list enlarges each year—I send it to boys in the armed services, and always enclose a copy with a convalescent card to a sick friend or acquaintance. I have two neighbors who never go to church, and I feel that THE UPPER ROOM can have a very vital message for them. One lady eighty-five years old, who is unable to attend church, reads her copy through immediately, upon receiving it, and then sends it on to a granddaughter in Cincinnati. I really have no definite plans regarding the distribution of my Upper Rooms, I just give them where I feel they are needed most. I know of no way I can help others more than by placing in their hands the spiritual food contained in a copy of THE UPPER ROOM.

I also find many other publications put out by THE UPPER ROOM very helpful. The Comfort Series, especially, has helped to ease the sorrowing heart of many grief stricken friends.

"Kentucky"

The Joy of Sharing

The Salvation Army has a fine institution in Richmond for unwed mothers, The Evangeline Booth Hospital, with a capacity of twenty-six beds which, unfortunately, are always full.

I am a Baptist and furnish the Hospital with Open Windows and sermons reprinted from the Baptist Hour Radio Program, also Gospels, etc., in booklet form put out by the American Bible Society.

I consider THE UPPER ROOM such a worthwhile publication that I see that they have that also, therefore twenty-six copies of each issue go to them.

All of these various items are gratefully received by those in charge and distributed to the girls. They are used in the daily chapel devotional services and many of the girls cherish them for their personal use. I hope that through them God speaks and that they may have had their part in the not infrequent professions of faith made.

The other copies go to shut-ins, one copy to a missionary friend in Africa and the Braille edition to a blind friend.

It is a joy to have a part in the distribution of THE UPPER ROOM. The power for good their messages exert cannot be fully known until the final analysis.

"Virginia"

Love Seeks to Share

I am enclosing a check for two dollars ($2.00) and would like you to arrange to send a year's subscription of the Braille edition of THE UPPER ROOM to some blind person.

Here are the circumstances which have made this gift possible.

One of my parishioners, Mrs. Edith Dennis, passed away some months ago and before she died she asked whether I would do this for her. Mrs. Dennis was born with a bone disease, was always lame and had rheumatic condition all her life. She was afflicted by Perthy's disease of the hip and later developed an arthritic condition in her arms and hands. Ten years ago she had a serious heart attack and for the past few years suffered greatly from asthma. Three years ago she suffered a shock.

Mrs. Dennis's husband died back in 1941 and she has had only small pension help and aid from the town to keep her. In spite of this she has given regularly to the church. There were many moments of discouragement but her faith never left her.

I was simply amazed the day when she said to me, "Mr. Voorheis, I have two dollars here which I don't need. Would you please send it to THE UPPER ROOM and ask them to send a Braille subscription to some one who can't see?"

We Shall Live Forever

FAITH'S centrality lies in the Resurrection fact. The conviction that Christ is risen from the dead gives hope of eternal life. The reality of this experience gives Christianity to the world as life eternal. Irrespective of frustrated hope, regardless of change and shifting emphases in the experiences of mankind, the doctrine persists.

"Hope springs eternal in the human breast," and there is a glimpse of the future in the present reality of our holy religion. The reality of mystery—and we would not remove the beauty which surrounds this hope—persists. The soul passes into another stage of life, and the tendency is to call it death. The lives we know in this world disappear from our midst, but the work of those personalities moves on among us.

Such reality is beyond explanation, scientific or otherwise. Our souls lose themselves in contemplating the mysteries of divine experience, knowing that the transitions of life are not meaningless. Instinct reminds us that life is indestructible; for the direction of Jesus, whose brief ministry impressed the disciples with the unique quality of life, is the force which moves our minds to speak the language of the heart.

Our hope of life beyond the grave is one of the strengthening reasons for placing a high evaluation upon this present work. To live this day as though we expected to live forever; to carry on the work of bringing to fruition the social order that God wants; to strengthen good will among the nations of earth; to live constructively in the face of difficult circumstances, quietly and confidently to expect that this day's work may make a better tomorrow—this is to live eternally.

We who acknowledge this Easter fact admit a lack of knowledge, "believing where we cannot prove." But we do not need to prove it by logic. It cannot be so proved, and we would not if we could. "To the believer the fundamental fact is the vast enigma of things divine. This fact makes him humble, and humility is the pre-condition and prerequisite of faith." Yes, we accept it on faith, in the trust of little children. We do not believe it because we can prove it; but we try to prove it because we cannot help believing it.

The great mystery of human personality reminds us that we share in the revelation that God makes within our world. "We do not fully understand the work of His hands and His spirit; they are and remain for all time wondrous. Even man himself, if we look at him as a creature of God, assumes this marvelous character. We cannot fully understand ourselves; we are included in the universal mystery of all being."

As creatures whose abode is within the ocean of God's love, knowing that the goodness of our Father is the guarantee of eternal life, we face this day in the divine knowledge that we shall live forever. Our interest is not isolated. Our feeling is not shorn of all connection with the reality of the fellowship which our Father provides.

St. Paul based his great statement concerning the future life upon his faith in the resurrection of those whom God considers worthy of redemption. Our personalities, so he believes, and so we believe, possess through faith in Christ the moral will whose centrality is the feeling heart. The Easter faith is life eternal through Jesus Christ.

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by

John Lewis Sandlin

Left to right, Howard W. Ellis, staff member, General Board of Evangelism; Miss Juanita Wood, Kansas City, Southwest Missouri Conference Director of Youth Work; Boyd Wagner, McKendree College, Lebanon, Illinois, President of Southern Illinois Conference MYF; and Miss Marynell Schafer, student nurse at Methodist Hospital, Memphis, study posters displayed at the Week-End Christian Witness Mission, January 28-31, Memphis, Tennessee.

YOUTH WITNESS FOR CHRIST

Memphis Christian Witness Mission Serves as Pilot Project for the Nation in Churchwide Youth Emphasis

SEVEN HUNDRED youth and their adult leaders—from Middletown, Delaware, to Oxnard, California, and points between—converged on the Methodist churches of Memphis the last week-end of January and very nearly took over the churches in an intensive week-end of Christian witnessing.

"I have been to a number of national meetings for youth and students," one of the Memphis girls told the capacity crowd that gathered in the Galloway Memorial Church for the closing report and sharing service on the final Sunday afternoon, "but this meeting right here in our city with our own young people has meant more to me than any of these meetings, because here we have been participants and have actually done something."

And do something they did!

In four visitation periods, Friday afternoon through Sunday, 689 visitors worked in 41 participating churches, making 1,400 calls, securing 206 first commitments and 319 MYF members and 140 transfers, for a total of 665 commitments.

Highest number of visits, 106, was scored by one of the Negro churches, Centenary.

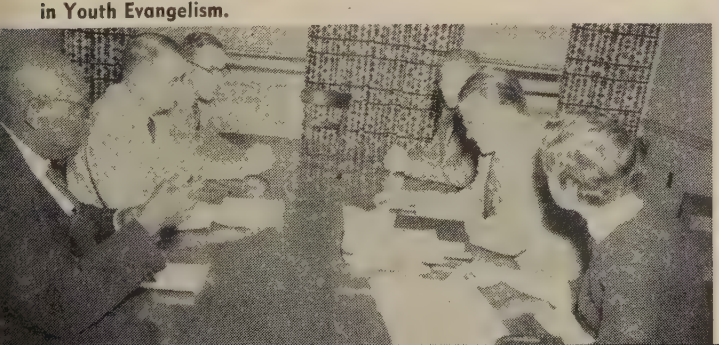
The Week-End Witness Mission for the Memphis, Tennessee Conference was the climax of a four-day national leadership training conference for Methodist youth leaders and adult workers. One hundred youth and leaders of youth from across the nation and one hundred twenty youth from the sponsoring conferences in Tennessee and Kentucky participated.

The project for the Memphis Conference was under the leadership of J. E. Underwood, Memphis District Superintendent, Miss Mary Louise Caldwell, Memphis District Director of Youth Work, and Clarence Hampton, Conference Director of Youth Work for the Memphis Conference, who co-ordinated the youth participation from the local churches and the District.

For the Tennessee Conference, Julius Johnson, Executive Secretary for the Tennessee Conference, and H. H. Jones, Memphis District Superintendent, carried administrative responsibility. One of the most significant aspects of the conference was its inter-

Richard W. Kendall (right), Oxnard, California, speaker in the general sessions of the National Christian Witness Mission, participates in a discussion period.

The committee on hymns for Christian Witness discusses the use of hymns in Youth Evangelism.



The committee on new materials for Christian Witness Missions discusses special guidance given to the Youth Emphasis through the use of printed materials.

racial aspect. The national workshop was held in the Y.W.C.A.

One of the high lights of the conference was a challenging statement by Harold W. Ewing, Director of the Youth Department of the Board of Education. He outlined a 10-point plan for each District and six steps for each Annual Conference for reaching the goal of 500,000 new youth for Christ in the Methodist Youth Fellowship in this quadrennium.

For the District:

1. Appoint and train capable directors of youth work.
2. Study the whole District from the standpoint of the Methodist Youth Fellowship.
3. Discover and enlist friends of youth.
4. Set a District goal for increase in M.Y.F.
5. Appoint and train fellowship teams.
6. Look into the services which each church in the District has for its youth.
7. Devote one Quarterly Conference to youth.
8. Count every youth who participates in any phase of the program of the Church (see Table I, Question 16, on the Report to Annual Conference).
9. Create a youth movement in the District.
10. Covenant together to pray for youth.

For the Conference:

1. Request conference of Bishop, Executive Secretary, and Youth Director.
2. Hold Planning Conference on the Youth Emphasis.
3. Use the Annual Conference Session.
4. Present the Emphasis and discuss plans in all summer youth meetings.
5. Use all means now available and create new methods for reaching youth.
6. Covenant to pray.

Reports from across the nation were brought by directors of the Christian Witness Missions for 1953, as plans for 1954 were laid out carefully.

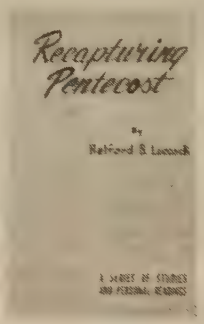
The big development of the year, covered by reports from all across the country, is that the evangelism projects for youth have moved from the work camp philosophy and strategy of service to that of the Conference M.Y.F. program of training for Christian Witness in the local church.

HELPFUL MATERIALS FOR

Your Easter to Pentecost Program of Evangelism

Recapturing Pentecost

by Halford E. Luccock



A 48-page volume containing a series of studies for use by local churches and in personal reading to rekindle the Pentecostal fires in individual hearts. May be effectively used in midweek services in preparing the congregation for a significant observance of Pentecost.

15¢ each; 10 or more, 10¢ each

The Gift of the Holy Spirit

A beautiful 2-color tract containing the Revised Standard Version of the scriptural story of Pentecost. Excellent to give to every member in connection with your VICTORY unto VICTORY Crusade.

$2.00 per 100

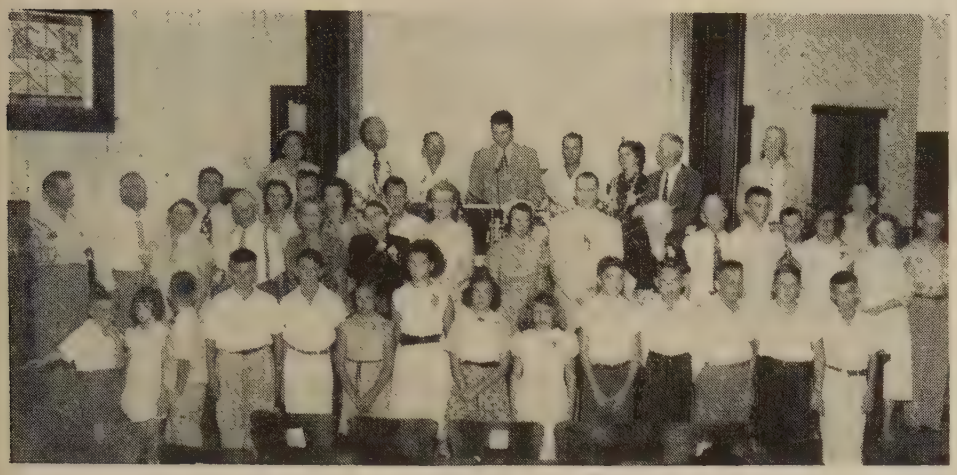
TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

WINNING PEOPLE AFTER EASTER



Above, class of 40 new members received into Largo Methodist Church on Pentecost-Aldersgate Sunday, May 24, 1953.

by Henry A. Guy, pastor

Largo, Florida

THIS pastor and the congregation of the Largo Methodist Church wish to tell all Methodism that the United Evangelistic Mission was a blessing sent from God.

It is true, the news of the United Evangelistic Mission was first received with some misgivings. We had already experienced a very successful evangelistic revival in January, with Dr. and Mrs. E. C. Chastain, of the Louisville Conference, as leaders. Sixty-four had already been received into the church during the Conference year.

The time for the Mission was after Easter, of all things. *What could happen after Easter?* And, we did not know who the visiting preacher would be.

Prayer and Work

We overcame these two objectives by calling our people to prayer and by placing ourselves and our church completely in the center of God's will. And, we didn't stop praying and working.

But, everything happened after Easter. I caught a new vision of the tremendous power of the Holy Spirit working through a great church denomination, girded by prayer and consecrated effort. I caught a spirit of fellowship in the ministry of The Methodist Church across Conference boundaries as I went to labor with the South Georgia ministers of the Savannah District and the Statesboro sub-district. I labored for my Lord at Hagan, Georgia.

Accumulative Effects

I found that the United Evangelistic Mission was accumulative in its effects. I, together with other Florida Methodist ministers, came back with new vigor. All of our misgivings were now rolled away and we were possessed with a new fervor and holy zeal.

Rev. S. Larry King of Asbury Memorial Methodist Church, Savannah, Georgia, was our visiting minister. Our church was blessed night after night by his earnest and sincere gospel message. Our Fishermen's Club went out "two by two." As a result of the Fishermen's Visitation Evangelism, pulpit evangelism, and a membership class conducted at the same time by the pastor, 40 presented themselves on Pentecost-Aldersgate Sunday!

What can happen after Easter? Everything can happen after Easter: a pastor with new vision; a church with new spirit; and men dying in sin redeemed by the saving grace of our Lord Jesus Christ. The Methodist Church can become a spiritual catalyst in a dying world.

FOR
DEVELOPING DISCIPLES
IN THE
SPIRITUAL LIFE

SELF-HELP FOR NEW MEMBERS

by Ray W. Ragsdale

15c each;
10 or more, 10c each

An excellent guide for new members, showing how individuals can get the richest experiences out of their church relations.

I WILL UPHOLD THE CHURCH

by Homer J. R. Elford

10c each; 6 for 50c

A 24-page book emphasizing the vow to support the Church by one's prayer, presence, gifts, and service. Every new member should have this.

Order from

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue

Nashville 5, Tennessee

The Commission on Membership and Evangelism

"Project for the Month"

of May IS

BRINGING CHRIST TO THE HOME

by C. Lloyd Daugherty, Jr.

Director of Local Church Evangelism

THE CHURCH which is vitally alive to its major responsibilities will work at getting Christ inside the homes of its people. One of the responsibilities of the Commission on Membership and Evangelism is "to encourage private and family worship, and to promote the reading of the Holy Scriptures and the use of THE UPPER ROOM and other devotional literature." Here is a plan for doing it.

First— *Demonstrate* to the congregation the what, when, and how of individual and family devotions. We must not take it for granted that all people know these things. Some do, some do not. Nobody knows everything about family devotions. Everybody can learn something about how to do it better.

Second—*Testify* to "what daily devotions mean to me." This is the best way to make people *want* to receive the benefits and blessings of daily devotions.

Third— *Help people make the decision* to enlist with others in this holy and helpful practice.

Fourth—*Recognize the importance of this decision* and encourage in every appropriate way loyalty and dedication to the dicision.

How Can We Put These Four Objectives into a Practical Project for Our Church?

If the project is to reach the people with a direct approach, it must be presented when the most people are present. Usually this would be at the Sunday morning service. If the Commission will work in close cooperation with the pastor, a splendid and worshipful service with some distinctive features can be achieved. We suggest May 2 for the presentation, so that the remainder of the month can be used for follow-up and follow-through.

The Presentation

We suggest that a dramatic "demonstration" be presented during the service, and that it be introduced and concluded with the congregational singing of selected stanzas of an appropriate hymn.

We suggest that 10 minutes be devoted to a planned testimony concerning the value of daily devotions—led by the minister.

We suggest that the concluding 10 minutes be devoted to a period of commitment to and enlistment in "family devotions." This should lead into a ritual of recognition and dedication as the spiritual climax of the service (for further details, see "C" below) followed by the customary conclusion to the worship services.

The above is only a suggested pattern. Improve it and make it more effective in every way you can.

A. The Demonstration

One good demonstration is worth a thousand exhortations. Carefully select and invite a family, or persons to represent a family, to present a 5- to 7-minute demonstration of what they do in family devotions. Perhaps a scene around the table at meal time is most significant. Take the meditation for that day and *enact* "how we do it at home." Perhaps one person reads the scripture selection recommended in THE UPPER ROOM; another, THE UPPER ROOM meditation; another, the printed prayer, followed by an extempore prayer. This can be done with beauty, dignity, and significance.

To the family can be added a son in the armed services, a son or daughter away at school, married children with their families in distant towns. These will not be added to the *present* characters, but, through conversation and inclusion in prayers, they can be drawn into the story.

One of the most blessed things about family devotions is that you don't have to be home to participate—participation "in the spirit" brings you home. Many families are "united by the Holy Spirit" at devotions time because, wherever they are, they all participate and include each other in their prayer and thought.

B. The Testimony

The purpose here is to provide through the witness of pastor and layman the motive and the inspiration which will make people *want* to have daily devotions. Several aspects of devotions could be lifted up, one by each of several speakers. These might be such aspects as "Why I Read the Bible Every Day," "Why I Read THE UPPER ROOM Every Day," "Why I Pray Every Day," etc. We suggest that the testimonies be brief, factual, personal, rather than just "pious phrases." Eddie Cantor testified to the power of prayer in "Greater Than the H-Bomb" in the September, 1953, issue of *Readers Digest*. A testimony in the spirit and fashion of this article is always helpful.

There should be not less than three nor more than six testimonials. The minister should co-ordinate this team to avoid duplication of testimony. At least one young person and one young adult should be included in the team, if possible.

C. The Decision, Recognition, and Dedication

The concluding 10 minutes of the worship hour can be used by the pastor to present all people with the opportunity to make the decision that they, too, will have daily devotions.

One way to do this is to use a commitment card, such as

those available from THE UPPER ROOM—"A Family That Prays Together Stays Together" (See Fig. No. 1). Indicate that persons already having individual or family devotions should make commitments the same as those who will be beginning. The cards can be distributed quietly by ushers.

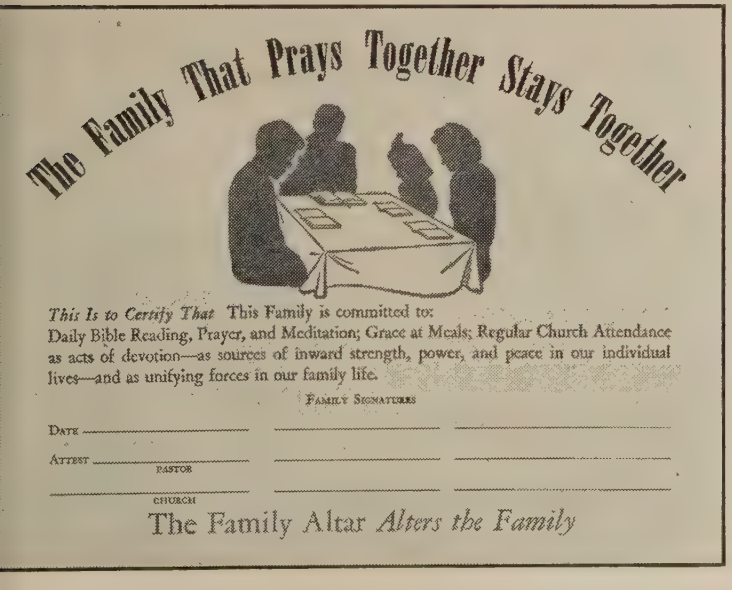
Some pastors might want those who have made the commitment to bring their cards to the chancel and to stand as a group for a prayer of dedication. On the other hand, some pastors may wish the ushers to collect the cards and bring them to the altar, standing there while the pastor has the prayer of dedication. We suggest that the commitment be made for only a 60-day period. This will establish a life-habit for a large percentage and yet will not be a "forever" pledge, which most people would hesitate to make.

After this service is over what can be done by way of follow-up?

1. Appeal to those individuals who have made commitments to try to win the remainder of their families to the practice of daily devotions. We are thinking of parents who would write to sons and daughters away from home—some in the armed services, some at school, some married and with families of their own But what a lovely thing it is for all the members of a family to be united each day through the Holy Spirit as they read the Bible and THE UPPER ROOM and pray *together* regardless of the miles that physically separate them!
2. Present families that have made the commitment with the attractive 8″x10″ Family Altar Certificate (see Fig. 2) obtainable from THE UPPER ROOM. This presentation could be made at a subsequent church service or in some other significant manner.
3. Prepare some sort of "Honor Roll" to list the names of all those who have made the commitment to family devotions. This could be displayed in some appropriate place, or, the names could be listed in the church bulletin. A list in the bulletin, continued from Sunday to Sunday until all those who have made the commitment have been recorded, would be an attractive and interesting form of recognition.

Figure 2

Shown here, in reduction, is the Family Altar Certificate signifying that the entire family has committed itself to regular acts of devotion. (Actual size is 8″x10″.)


The Family That Prays Together Stays Together
This Is to Certify That This Family is committed to:
Daily Bible Reading, Prayer, and Meditation; Grace at Meals; Regular Church Attendance
as acts of devotion—as sources of inward strength, power, and peace in our individual
lives—and as unifying forces in our family life.
FAMILY SIGNATURES
DATE
ATTEST
PASTOR
CHURCH
The Family Altar Alters the Family

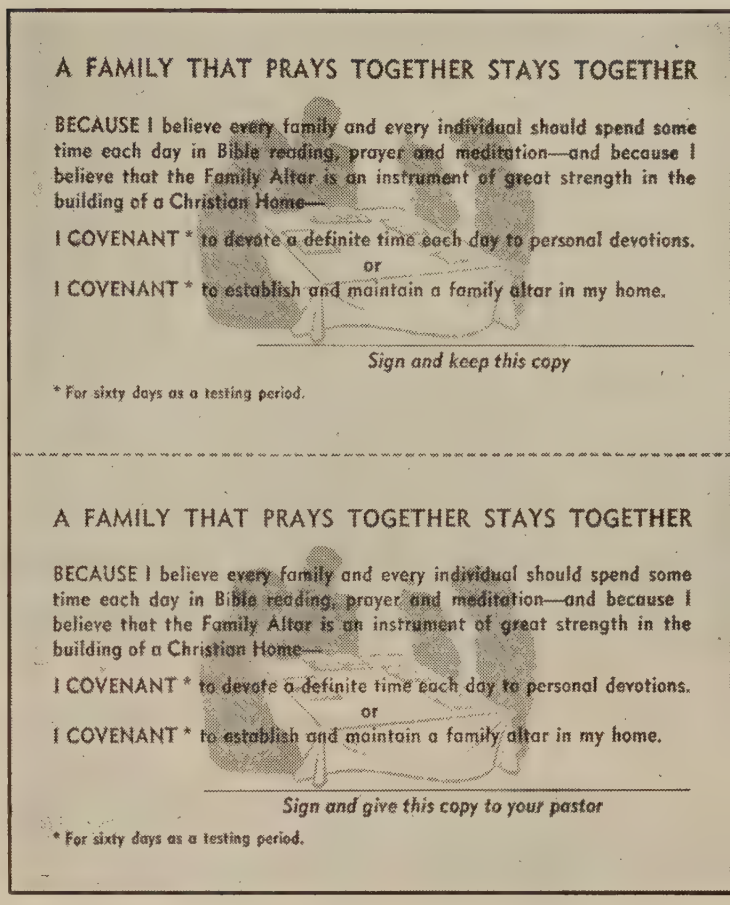

A FAMILY THAT PRAYS TOGETHER STAYS TOGETHER
BECAUSE I believe every family and every individual should spend some time each day in Bible reading, prayer and meditation—and because I believe that the Family Altar is an instrument of great strength in the building of a Christian Home—
I COVENANT * to devote a definite time each day to personal devotions.
or
I COVENANT * to establish and maintain a family altar in my home.
Sign and keep this copy
* For sixty days as a testing period.
A FAMILY THAT PRAYS TOGETHER STAYS TOGETHER
BECAUSE I believe every family and every individual should spend some time each day in Bible reading, prayer and meditation—and because I believe that the Family Altar is an instrument of great strength in the building of a Christian Home—
I COVENANT * to devote a definite time each day to personal devotions.
or
I COVENANT * to establish and maintain a family altar in my home.
Sign and give this copy to your pastor
* For sixty days as a testing period.

Figure 1

Shown above is a reduction of the commitment card for personal and family devotions, available from *The Upper Room*.

4. Remember that no church ever has *all* of its members present at any service. Therefore, we suggest that a group of those who have made the commitment might conduct a home-to-home visitation to witness to the value of daily devotions, to invite and urge those who have not made the commitment to "join with the rest of us" in this daily practice. A number of teams, perhaps under the direction of the Committee on Individual and Family Devotions (see the *Manual for the Commission on Membership and Evangelism*, pages 43 to 52) could conduct this friendly visitation during the month until every individual and family has received the invitation and been urged to try daily devotions.
5. Make copies of THE UPPER ROOM available to all persons not already using it. THE UPPER ROOM is second only to the Bible in popularity as the world's greatest interdenominational, international, and interracial religious publication. The chairman of the Committee on Individual and Family Devotions would be in charge of this.
6. See that every person in the armed services and every student away from home receives each issue of THE UPPER ROOM from his family, with a letter making reference to it. If this is not being done, the church, through the Committee on Individual and Family Devotions, should mail THE UPPER ROOM to these young people, along with a letter which indicates that the church is thinking about them and desires them to par-

ticipate in this fellowship in the spirit. THE UPPER ROOM can now be sent air mail at the minimum rate—order Air Mail edition.

7. Hundreds of churches in the United States and Canada have proved that they can effectively minister in every home every day with THE UPPER ROOM through the Parish Cultivation Plan. The plan usually is completely self-supporting although in many churches it has been so highly regarded that it has been made a part of the budget. A folder with details of the plan is available on request.

Supplies for the Project for the Month

Order from The Upper Room, 1908 Grand Ave., Nashville 5, Tenn.

____ copies *The Upper Room* Regular Edition
5 cents in lots of 10 or more to one address

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____ copies poster—If You Are Too Busy for Daily Devotions, You Are Too Busy—free

____ copies poster—They that wait upon the Lord shall renew their strength—free

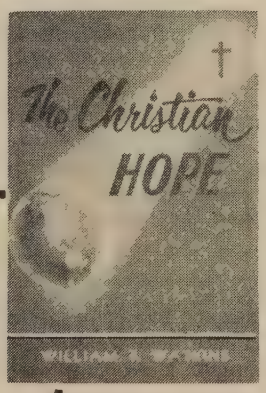
____ Family Altar Commitment Cards—75c per 100

____ Family Altar Certificates, 8x10 inches—5c each

____ Sound Film Strips—Combination offer—*The Church in Thy House* (Family Devotions) and *The Romance of The Upper Room*. $7.50 postpaid

____ Half a Hundred Ways to Use *The Upper Room* —free

____ Complete information about the Parish Cultivation Plan



Two New Books by Two Bishops

The Christian Hope

by Bishop Wm. T. Watkins

80 pages—35c each; 12 or more, 25c each

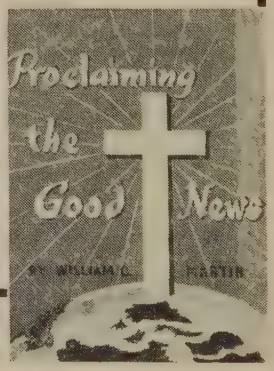
Bishop Watkins interprets the Christian hope with penetrating vision and piercing insight. He appeals for a redeemed society through a salvation which is both individual and social.

Proclaiming the Good News

by Bishop Wm. C. Martin

64 pages—35c each; 12 or more, 25c each

This book speaks to our day in terms of spiritual needs and opportunities in the light of God's eternal presence and care.



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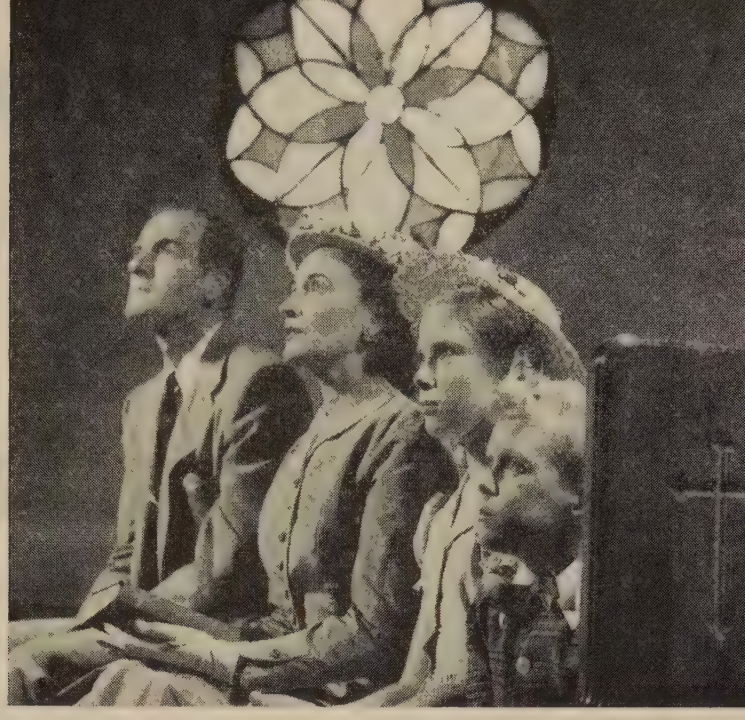
The Christian Family

by

Bishop Costen J. Harrell



—Three Lions

MORE straightforward and potent words were never spoken by England's late prime minister, William E. Gladstone, than a remark he one day made to an American visitor: "The homes of the people are the soul of the nation." A nation may survive many and great disasters so long as moral character, mutual love, and Christian faith are the abiding foundations of its home life. There is a way out of the tragedies that encompass the world, if in every land there are enough Christian homes. Each is as a candle of light shining against the darkness of the world. Every problem which confronts us is fundamentally a home problem.

Forming Character

An ordered home is the garden of the soul. In the disciplines and associations of family life, Christian virtues and graces come to flower and fruition. Criminologists tell us that criminals are in large part homeless men and women. What person can we name whose life and service have been a blessing to his community or the world who did not learn life's secret from the dear ones who made and guided his childhood home? The individual's character is rooted in his home—past and present—more than in any other institution, and the character of our homes is the nation's supreme concern.

Society's Training Ground

A Christian home is a Christian world in miniature. The Lord Jesus in His teachings made the family the model for a world society wherein all men may live together as brothers under the loving rule of one Father. If in the smaller sphere of home we learn to live as members of one family, each serving the common good, we shall be prepared in understanding and attitude to live as brothers in the larger spheres of the world; but if our homes decay there is no place where the ideals of Jesus for mankind may be effectively imparted to each generation, and our dreams of a brotherhood of men and nations will disappear as morning mists. The Christian family is the unit of a Christian society, and is both the pattern and the training ground for a Christian world order.

In the intimate bonds of family life may be found, on smaller scale, all the questions and relationships that give us so great concern in our dreams and plans for a new world order. Government, industry, brotherhood, and religion are our daily business in this little world that we call the family. We learn our first lessons in obedience to law in the government of our homes and under the beneficent rule of our parents. It is a truism that a rebellious child becomes a lawless citizen, and an untrained child society's problem. In the daily rounds of a well-ordered home a child is taught to do his share of labor for the good of all, and to live in peace and brotherly love with other members of the family.

Vibrant Centers of Religion

Our homes are likewise the vibrant centers of religion. When faith in God and obedience to His righteous rule are diligently taught and exemplified around our domestic altars, religion becomes a vital force in every sphere. A nation may rise above many misfortunes as long as its homes remain sturdy and true, but if its homes decay treaties and armies and dreams of a new world order cannot save it. As goes the family, so goes the individual and the nation and the world! These truths, proved and established by the long experience of the race, should move us to deep searchings of heart.

We Need Christian Homes

The most far-reaching service that most of us can render the world is in the building of Christian homes where right is honored and discipline is wisely administered, and where faith and love cast their hallowing influence over every relationship. All national virtues are in their beginning domestic virtues. A nation is not stronger nor better than the homes that make it. The principles and forces that are to usher in a new world order must be rooted in the homes of the people before they can be transplanted in the larger fields of the world. As long as our homes are citadels of justice and good-will, the injuries that greed and war have done can be repaired. When homes decay all is doomed. Those centers of light, shining on every hill and in every valley, will scatter the darkness, and usher in the long-sought day!

—This article is reprinted from the May Tract-of-the-Month and is available from TIDINGS in tract form at $2.00 per 100.

Children's hour in the home of the Acton family, Chattanooga, Tennessee.

HOME Is What You MAKE IT

by Steadman Bagby
First Methodist Church
Jackson, Tennessee

A NATIONAL advertisement shows a matron looking through a curtained window of her home anxiously awaiting the return of her husband. The night is dark and cold; the ground is covered with snow. Through the partially drawn curtains the reader can feel the warmth of a glowing fire and the welcome of a devoted family. It is the home of a physician whose family patiently awaits his arrival at evenfall.

Home, the Final Call

Home is the last call of the physician. It is also the last call of the day for many who are not physicians. An old story remains with us. A bridegroom upon being congratulated on the many accomplishments of his bride, acknowledged the courtesy by saying, "She is at home in literature, at home in music, at home in science, at home in art; in fact, she is at home everywhere except at home." Home is the last place some expect to find happiness.

Home, like gold, is where you find it; and homemakers, like prospectors, must stake out their claim and dig if they are to find life's nuggets. Too many get the most and give the least at home, which is like claim-jumping a mine producing fool's gold. Home means example, not exhortation; practice, not pretention.

Home is what you make it, and you are now laying the foundation of your home. This is true of children, of teenagers, of college students, of young parents, of mature parents, and of grandparents. The home you are building is the home in which you will continue to live.

This fact is reflected in an experience of Mort Weisenger, who tells of going to his physician to get a prescription. After the diagnosis, the doctor said, "You need to lose some weight. Here is a good article which will be of help to you in losing your excess weight if you will read it."

The article referred to was entitled "A New Way to Diet," by Mort Weisenger.

Though the story is somewhat new, the situation is as old as time. We sow the seed which we reap later in life.

Home, the Place of Love

A house becomes a home when love reigns. Happiness begets happiness. Children reared in an atmosphere of love, appreciation, and affection have an opportunity for happiness. Some traits that make for happiness are tenderness, understanding, sympathetic responsiveness to each other, and an expectancy of the very best. In such an environment parents have a sense of responsibility and children develop confidence and a sense of worth.

Desire for a home is one of the basic longings of the heart and one of the needs of the spirit. The college student in the dormitory, the soldier on the battlefield, the salesman on the road, studies, fights, and works all the harder to make this dream a reality. Every action is an effort toward this goal.

A group of child psychologists asked a mother of eight successful children this question, "When is the proper time to begin the training of a child?" the answer, from one wise in things though untrained in school, was, "Twenty years before the child is born, in the devotions of the baby's mother." Conveniences have apparently diminished the dignity of the family.

Some think that this decay in family life is due to the fact that children are not economically as profitable today as they were in the agricultural era. Economic pressures, which force husband and wife into the commerical world, handicap a happy family relationship. Actually, the gravest danger is aptly expressed by the adage, "Home is the place where we act the worst and are treated the best." Home is where your reward is in proportion to your effort toward fair play and helpfulness.

The Unseen Lift

Going home should not mark the end of the day but should be the beginning of a happy relationship which the day's work has made possible. Men love the constant whirl of business activity. Men and women need to rediscover *the unseen lift* that comes from a family unit where husband and wife and children face the world as a united group. In this, parents will be concerned about their responsibility for their children, but even more so will they rejoice in their privilege of doing something *with* their children.

The engineering feat that spans the mighty river with stone and steel produces no more value than the play bridges and roads that dad and son build in the sand pile. The spiritual forces at work in the family unit can transform life.

At the end of the workday, the tired businessman can find relief in seeking the best in his children. Adjusted as he is to the demands of a crowded schedule, he sets aside a specified period which is dedicated to this one thing —*getting acquainted with the members of his household.*

Love Conquers Hatred

"Train up a child in the way he should go, and when he is old he will not depart from it." Parents who condition children in the ways of tolerance, understanding, and goodness leave no place for juvenile delinquency. Home is where you find the treasure you have buried in values that are unseen and eternal.

A family that is grounded in love has strength to endure hardships. When the resources of the group are shared with the church or the community, a constant stream of power returns to the home. Home is where the family finds God and God finds the family and all rediscover each other.

A Christian Home

by

CHARLES J. LOTZ

A HOUSE where dwell kindred spirits, motivated by the Spirit of the Master —that's a Christian home.

Parents and children living together, seeking the abundant life for themselves and for each other—that's a Christian home.

Basic unit of the Good Society, training school for citizenship in a true democracy, proving-ground of self-governing lives—that's a Christian home.

Educational institution *par excellence*, school of the most ideal learning—teaching environment, populated by the best pupils and staffed by the best teachers—that's a Christian home.

Scene of the most genuine co-operation, abiding place of the most permanent love, haven of the most satisfying security, house of the most perfect happiness—that's a Christian home.

Symbol of the ultimate communal state of humanity, harbinger of the coming Kingdom of God, beginnings of the world-wide household of the All-Father—that's a Christian home.

"too good to pass up"...

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by G. Ernest Thomas

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"I am going to send a copy of this book to every home in the church, then . . . ask the church school teachers of the youth and adult departments to use this book as a study book for four Sundays in their Sunday school classes."—*Charles L. Allen*

"GOOD TIDINGS OF GREAT JOY"

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by G. Ernest Thomas

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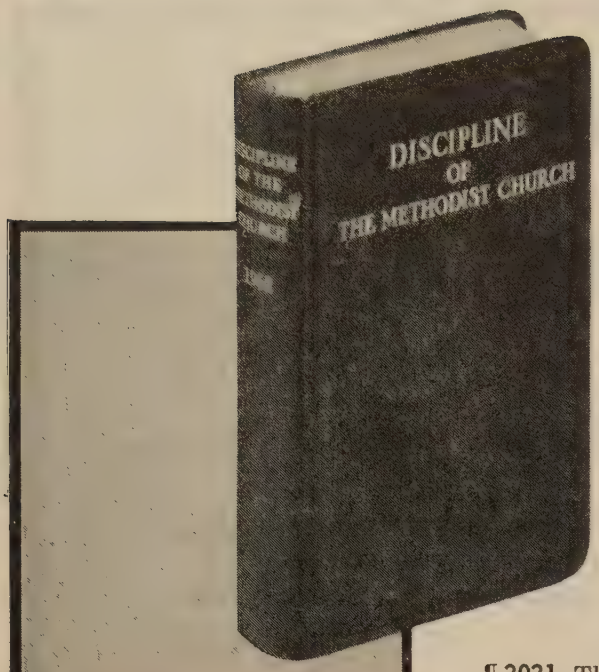


The *Christian* Home

A Resolution Adopted by the General Conference of 1952

¶ **2021.** The home is the foundation of society and is vital to the stability of both church and state. We believe it is ordained of God as the place in which there is the greatest opportunity for the origin and development of stalwart Christian character.

The home is suffering today from the tensions created by the world situation and the uncertainties due to the present military demands upon youth, from inadequate housing; from the unprecedented movement of populations; from the subtle and effective entrance of unchristian ideas and practices conveyed by the power of mass media, by open attack of evil forces, and by high-pressure advertising which creates an undue emphasis upon material things; and from sheer neglect.

We are faced with such a continuing high rate of divorce, juvenile delinquency, broken lives, and disregard of life's sanctities that the very existence of civilization is threatened. It is imperative, therefore, that all Christian people be aroused to action.

We conceive the Christian home to be one in which parents so practice the presence of God that children come to accept God as the greatest reality of life.

A Christian home seeks to bring every member into the Christian way of living. It accepts the responsibility of worship and instruction to the end of developing the spiritual life of each person.

The Christian home practices daily prayer, and grace at meals, and is committed to behavior in keeping with Christian ideals for home and community. The outgrowth of this will naturally be the participation of the family as a whole in the life of the church. With the hope of stimulating the thinking of the members of our church, and their efforts to make more vital the Christian living in their homes, we record the following convictions:

1. *Worship in the Home.*—We believe it is the birthright of every child to have the emotional security of a stable Christian home in which there is a normal opportunity for self-development in a creative atmosphere. When parents abide in God's love day by day, and children are conscious of that relationship, that love becomes the basic security for the child. Family worship and grace at mealtime unite the parents and children through their love for God. Parents teach religion by example as well as through the holy habits of formal and informal worship in the home. We urge families to spend some time with God each day, seeking his guidance and blessing for each member of the family. We recommend the use of such resources for personal and family worship as are found in the Bible, the *Christian Home,* the *Upper Room,* and *Power.* Many families find that a worship center in the home, good religious pictures, and church periodicals lay the foundation for the natural inclusion of worship as a part of the family's daily life.

2. *Teaching in the Home.*—We recognize that parents are constantly teaching in the home, in unrecognized ways as well as in their conscious efforts. A parent's position is one of great responsibility toward his children and toward God, as well as one of high privilege. There is great need for parents to interpret to their

children in a Christian way world issues and needs, the politics of national and international relationships, the complex problems created by the use of beverage alcohol and narcotics, and the need for adhering to Christian moral standards amid the tensions and pressures of our present-day living. There is also need for parents to guide their children in learning how to evaluate the propaganda to which they are constantly subjected through newspapers, magazines, radio, television, and movies as well as through personal relationships. At these points the church and family can support and strengthen each other in their ideals of personal conduct and social righteousness.

World peace begins at home. As parents teach democracy in the home through their relationships with each other and with their children, they build the foundations for democracy in the nation and in the world. The most effective education for world peace lies in the attitudes and ideas expressed through daily conversation. The efforts of the peoples of the world through the United Nations to do those things which make for peace and more abundant life should be understood and appreciated.

To help parents understand these issues, and the best methods for guiding their children, we recommend that local churches make provision for study classes and discussion groups on child development, family relationships, and the teaching of religion in the home, making wider use of the helpful materials provided through the regular publications and channels of our church.

Our children desire and have a right to know before adolescence the facts regarding the origin of life and the nature of their personalities as it relates to sex. Parents, if properly instructed, are best fitted to give this assistance; but if they are recreant to this study, then qualified persons in the church should teach reverently the beautiful truths of life to offset the obscene and all-too-prevalent misinformation to which our children are exposed. We endorse the growing tendency in our public schools to include sex education under competent teachers as a normal part of their curriculum.

3. *Preparation for Marriage.*—We believe that a child's experience in his home lays the foundation for success or failure in his marriage and future home. Many parents feel themselves to be inadequate in the preparation and guidance of their children as they become of marriageable age. Therefore it is recommended that a regular course of instruction for youth on the Christian ideas of love, courtship, and marriage, be given in each local church, using the materials made available by our church. All of our youth assemblies, camps, and institutes should have qualified persons to give counsel on personal problems, and the duties and privileges of Christian marriage, and to make available to young people suitable books, pamphlets, and audio-visual resources. It is further recommended that courses of instruction for young married couples on home building, income budgeting, child's training, life adjustments, and personality problems be given by each local church. We recommend that pastors prepare themselves to counsel and guide young people through premarital and postmarital counseling.

We recognize that divorce is not the answer to the problems that bring it about. As a Christian church and ministry, we are obligated to aid, by counsel, those persons who have experienced broken marriage to make those adjustments emotionally and otherwise that will prepare the way for successful family living.

We believe it is important for the churches to focus attention upon the family at frequent intervals during the year, but especially we recommend the observance of National Family Week as provided in ¶ 233 § 5. We further urge the parents in our churches to participate in the Methodist National Conference on Family Life planned for this quadrennium.

4. *Legislation.*—To protect both the individual and society from hasty marriages we favor legislation requiring an interval of at least several days between the application for a license and the granting of it to allow sufficient time for consideration.

We recommend laws requiring a medical examination of both contracting parties, and the refusal of a license to those unfitted physically or mentally by heredity or otherwise for the responsible state of matrimony.

We favor uniform marriage and divorce laws.

There is an increasing demand for the adoption of children in Christian homes which we favor. We urge the churches to work for more uniform adoption laws.

5. *Co-operation.*—We recommend that our churches fully co-operate with all other agencies in the community that are working for the improvement of family life and the strengthening of Christian character, such as the public schools, Hi-Y, Y Teens, Boy Scouts, Girl Scouts, Boys' Clubs, Camp Fire Girls, 4-H Clubs, and social service agencies.

In the local church we strongly urge co-operation as regards special courses of study to the end that the above provisions shall become a regular part of the educational program of the church.

We further recommend the continued correlation of the work of the Woman's Division of Christian Service and of the Boards of Education and of Evangelism.

—"Miscellaneous Resolutions," 1952 *Discipline*, pages 635-639

There Are Few . . .

Earthly Things . . .

More Beautiful . . .

Than a Family Going to Worship

AIR FORCE BASES OPEN

by J. Manning Potts

Editor, *The Upper Room*

IT WAS my good fortune, along with Dr. John C. Slemp, editor of *Missions* magazine, American Baptist Convention, to accompany Chaplain (Maj. Gen.) Charles I. Carpenter, Methodist, and Chaplain (Lt. Col.) S. A. Tatar, Roman Catholic, on a visit to several United States Air Force Bases from February 10 to 17. These were Sewart, in Tennessee; Amarillo, in Texas; Walker, in New Mexico; Williams, in Arizona; McClelland, in California; Beale, in California; Kirtland, in New Mexico; and Sheppard, in Texas. At four of these bases the group spent enough time to look at the base and receive briefings from the officers and chaplains concerning the work carried on at these bases.

The United States Air Force has launched a great chapel building program in connection with its air bases. Altogether 52 new chapels will be completed by May, 1954. Twenty-eight of these are in the United States and 24, outside. These new chapels were provided by the government's 1952 budget. Others will be built under the 1953 and 1954 programs. In comparison with the old army and air force chapels, the new ones are most impressive. They are lovely in construction, with a tower and steeple. Included are officers for four chaplains and a very small chapel for the sacrament of the Roman Catholic Church. The cost of each chapel is approximately $150,000. Chaplain Carpenter and the group visited Beale Air Force Base in California for the express purpose of the official opening of the new chapel there.

It is customary to have an official opening for each of the chapels in which the various religious groups participate with some military ceremony. This ceremony consists of the presentation by the commanding officer and the acceptance of the chapel by the staff chaplain.

There are many important branches of the armed services but probably there is none more important than SAC (Strategic Air Command), the United States Air Force. SAC was established after World War II as "a major deterrant to aggression." It wields today the "bulk of the nation's offensive power"; and it is declared capable, in the first few weeks of an all-out war, of delivering more atomic destruction "than was caused by the combined American military force against both Germany and Japan during all of World War II."

What kind of men are used with SAC? These men are from all walks of life. There are two standards by which they are chosen. The man is supposed to be highly skilled technically and to be able to work with his fellows. He is trained to go on long missions in connection with work which is highly secret. He is not permitted to tell where he is going or how long he will be away. This situation builds up tensions and makes for problems which frequently fall into the laps of chaplains. Family problems are frequent. Recreational, educational, and religious facilities are "musts."

One of the great bases of the world is the Walker United States Air Force Base, commanded by Brig. Gen. Musgrave, an Episcopalian. Gen. Musgrave is very much interested in the work of the chaplains and gives support to the work in the chapel.

One of the most unique experiments in modern penology reform is going on in the United States Air Force at the Amarillo, Texas, Air Force Base. It is under the direction of Brig. Gen. Walter R. Agee, commander of the base, with Col. David B. Barton, Jr., as director of the program. The chaplain's work is set up with Chaplain (Lt. Col.) Thad. E. Son and Chaplain (Capt.) Frederick K. Finke in charge of what is called the re-training program. The program is based on the philosophy that "prisoners are people" and that many can be reformed and re-trained. The program has been in force for two years and is, therefore, still in the experimental stage. At present, the capacity of the re-training area is 250 re-trainees. The chaplains participate in the program from the beginning. The airmen meet with the chaplains as well as with the social therapists.

It is interesting to note that from 65 to 85 per cent of the men come from broken homes. Eighty-seven per cent have had some religious training. Eighty-one per cent have never been in trouble before. It is a remarkable program in the redemption of men.

The Sheppard Air Force Base is the home of the world's largest technical school for airplane and engine mechanics. It is possible for the school to take care of 15,000 mechanics at one time. An equal number of personnel is required to train them. Maj. Gen. William D. Old is commander of the base; Col. Maurice M. Simons is the commanding officer of the school; and Chaplain (Lt. Col.) John M. Hughes is the Wing Chaplain. The efficiency with which they work in developing mechanics in the various special technicalities is a challenge to any organization.

One has only to visit these air bases to come away with a tremendous respect for our United States Air Force, for the commanding officers, and for the men associated with them, especially the chaplains. The chaplains are the representatives of the religious forces of the nation. We can well be proud of what they do. They need our support and our prayers. The churches should maintain a continuous interest in them.

THE UPPER ROOM is one of the greatest helps in the work of the chaplain. Be sure your boys get copies!

NEW CHAPELS

Beale Air Force Base Chapel, California. The opening service was held on February 14, with Chaplain (Maj. Gen.) Charles I. Carpenter making the address. Above, right, Chaplain Fred M. Sevier of Amarillo Air Force Base, Texas. Chaplain Sevier was a pilot in World War II and thus is entitled to wear his wings as well as his chaplain's cross.

Chaplain (Maj. Gen.) Charles I. Carpenter; Master Sgt. O. A. Crook; Dr. John C. Slemp, editor of *Missions;* and Dr. J. Manning Potts, editor of *The Upper Room,* at the Non-commissioned Officers' Club, at Walker (SAC) Air Force Base, New Mexico.

Maj. Gen. William D. Old, Chaplain (Maj. Gen.) Carpenter, and Chaplain (Lt. Col.) John M. Hughes, at Sheppard Air Force Base, Texas.

Give GOD a Chance NOW!

--IN YOUR HOME LIFE

by Clarence Seidenspinner
Pastor, First Methodist Church
Racine, Wisconsin

THE smallest social unit to which most people belong is the family. Two people who agree to give God a chance can make the home a miniature kingdom of God.

This is possible because the home can be a controlled social unit. The world presents a gigantic challenge to man's ingenuity and good nature. Even a local community appears baffling to many an individual. The home is more manageable, however. It need not get out of hand. Two people can agree to let the Spirit of God participate in the family life.

Even one person can do something about the home. Because he lets God have a chance with his personal life, he may be able to hold the family together through periods of tension which otherwise would break it up.

Nevertheless, families continue to fall apart. Every divorce represents the failure of a home to let God have a chance. The divorce rate continues to go up. Currently, there are 10½ divorces for every 1,000 married couples. Or to look at it differently, there are 2.5 divorces for every 11 marriages. Every social worker knows that there are many tension-filled homes not represented in this figure because divorce is too expensive socially and economically.

Where is your own home in this picture? Does it reflect God's kingdom of loving kindness and co-operation or is it filled with tension and selfishness, hatred and despair? Have you given God a chance with it? Why don't you keep him as a participating member of the household? What might happen if you gave God a chance this way?

I

Your home would be blessed with loving kindness. When we are young, we are inclined to think that passionate love is the comprehensive experience that will hold the home together. This is the natural reaction of youth. When love comes, it does so with such sweeping power, with such wonder and mystery that everything seems to be gathered up into its glory. As the two persons in love look forward to marriage, they are very sure that any tension experienced is momentary, that any difficulty can be overcome when complete fulfilment of marriage is possible.

It is an astonishing fact, however, that a couple may experience passionate love without loving kindness. For a time, at least, they may move from one high peak to another with alternating periods of hatred, resentment, and even contempt. Such a home is in a precarious position indeed. No home can long survive unless one or more of its members make an earnest attempt to live with loving kindness toward the others.

With loving kindness God comes into the home to help its members surmount every difficulty. I once visited a home which, at first glance, looked like a very unpromising situation indeed. The family lived in something of a shack. The father was out of work because he had lost his business. Mother, daughter, and three growing boys made up the household. Upon my first visit the man was working in an enormous garden. Everyone came into the living room to visit with me. There was no sense of strain or resentment toward the father. The older boy was attending college and working part time. The other children were in school. The greatest cheer pervaded the household. Obviously, it was radiant with love, even though the father was unable to provide what other families considered to be necessities. After a couple of years of this sort of living, the father finally found a good job. Meanwhile, the family had been active in church and community and full of pride in one another. Because loving kindness supported them through their period of depression, their fortunes rose. The four children became professional people and the father succeeded in his work. Today he glows with pride and love for the whole family which is singularly free from anxieties, complexes and the neuroses which characterize so many households today.

Obviously, this loving kindness does come from God our Heavenly Father. The entire New Testament builds up that kind of picture of Deity. When Jesus chose a particular symbol that would best express the nature of God, he picked the figure of a father. He believed that God could best be described in those terms. It has been the experience of multitudes of people that Jesus was right, that God constantly moves in upon us to help us with his kindness and to teach us those ways of human kindness which make for peace and security among people. To rework the old biblical phrase: We now love others because He first loved us. The loving kindness of God coming to us teaches us goodwill toward others, including the members of our own family.

Our sense of loving kindness also comes from our Christian concept of man. Jesus emphasized the fact that we are children of God, members of our Father's family. Therefore, we are bound to have respect for one another. There simply is no other way to treat people in the home except on the basis of respect for their thoughts, feelings, and rights. When we respect them deeply enough as persons, we will treat them with that utmost consideration that we call kindness.

Our psychologists are discovering that failure at this point during childhood can lead to the most serious of disabilities. If the child is going to develop normally, he needs lots of loving care from the very beginning. God, through nature, created him in that way. When this love is withheld, on the part of the mother, there is produced in the baby various forms of anxiety and disease. The baby is created as part of a pattern of kindness that includes the loving and kindly mother. When this pattern is broken by accident to the mother or by failure on her part really to love the child and to receive its love, trouble for the baby results.

Anyone interested in the scientific explanation of this process may find it in such a book as Ashley Montague's *On Being Human*. Suffice it to say that many a case of childhood disease is the result of failure of the mother to be kind enough to receive her child's affec-

tion. Later on such children become frustrated adults, unable in turn to exercise that loving kindness toward their own families or toward their communities which brings the maximum satisfactions of living.

Loving kindness could change this picture. It could support a child through all of its growing years. Many of us look back to our own homes in thankfulness at this point. Through all of the growing pains, the stumbling, the experimentation, we felt the support and the security of the loving kindness of the family. Now and then we made friends with youth who did not have this security, who had to live on edge, so to speak, because they could not depend upon the affection of their parents.

Older people need to be more kind at this point also, and more imaginative than sometimes they are. All too often they become selfish in the security which they have all but demanded. They impose themselves upon the growing family too much perhaps. Imagination will help them to understand when to be present and when to retire, what to do around the house and what not to do, when to enter the family conference and when to stay out.

Older people must learn to give God a chance with the family by making the golden years an intelligent experience. A whole new literature is developing that will help them. It appears in such a magazine as *Lifetime Living,* designed especially for people in the golden years, and in such books as those by Janet H. Baird, *Those Harvest Years,* and James H. Woods' *Helping Older People Enjoy Life.* Here are many secrets and suggestions for letting God transform these later years into a golden harvest.

II

Why not give God a chance in your home by letting Him into the tension situations? They are at the basis of most household trouble.

Violent temper and stubbornness always produce tension. Take the fellow who came to my office after his wife left home because he beat her. He had become very angry over the fact that she had gone out to get a job in the attempt to supplement the family income. This additional income was necessary because the family was badly, if not hopelessly, in debt. Nevertheless, this act on the part of his wife hurt his pride, irritated him so deeply that he beat her.

Cases in Point

Or consider the woman who nagged her husband into compulsive drinking. The simplest, most ordinary action of a male around the house not only irritated her but often angered her. If the husband relaxed by putting his feet upon another chair, if he left the light on in the basement, if he went out into the kitchen to make coffee and failed to leave the kitchen in immaculate condition, or even if he smoked to relieve tension, she became furious. Finally, the nagging drove him out to the tavern. His nervous system could not take drinking easily. Soon he became compulsive in his drinking habits and the woman wondered why she had an alcoholic on her hands.

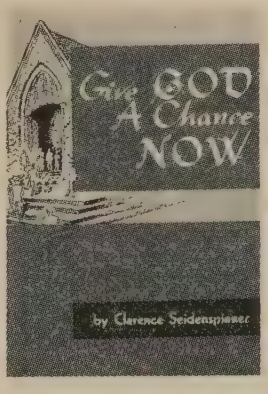
In both of these cases God was shut out of the situation entirely. Neither one dreamed of taking God into consideration in his reaction to the other party.

Money is another source of tension. Often there just is not enough to go around the family and this makes all of its members sullen. The burden is placed upon the father. He is made to feel that in some way he has failed the family, even though he works regularly and brings home a normal paycheck. God, let into that situation, would make the whole family more understanding, might open up additional ways for the father to supplement the family income by more work on the side, and might open up ways for the mother of the family also to supplement the income as many women today have decided to do.

Sometimes social life and recreation constitute the point of tension. Usually the woman is more socially minded than the man. She enjoys excursions, parties, neighborhood suppers and other social life more vigorously. Such a woman, teamed to a recluse, has a very difficult time of it. She will often find her way to the counseling room and sometimes to the divorce court because, as she says, she has no husband. By that she means he will not take her places. She has no social life with him at all. God, who made us socially minded, full of laughter and pleasure in the company of others, will quickly change a picture like that.

Often religion itself becomes a point of tension. Sometimes this occurs in the so-called mixed marriage. One part of the family is Catholic and one part of the family is Protestant. Each segment of the family goes its own way, to be sure, but disappointment, chagrin and at times, when the children are involved, tension is bound to occur. If only young people could see beyond their passionate love to the years of loneliness ahead when they enter into a mixed marriage, they would probably break up the relationship. If God is part of that picture, he will want to unite all the members of the family into religious unanimity, the kind of solidarity that brings happiness and satisfaction.

Sometimes this religious tension results from a complete lack of interest in the church on the part of one mate and deep enthusiasm for it on the part of the other. There are many religious orphans, widows, and widowers in in every parish. Every pastor knows the most poignant stories along this line. I have seen young fellows plead



A BOOK FOR EVERY MEMBER

Give GOD A Chance NOW!

by Clarence Seidenspinner

35c each; 12 or more, 25c each

A 64-page, "down-to-earth" volume describing the need and manner of "giving God a chance" in our personal lives, our homes, our communities, and our churches.

TIDINGS, 1908 Grand Ave., Nashville 5, Tenn.

with their fathers to unite with the church at the time of confirmation. What an opportunity for any father to go with his son to the chancel! Yet I have seen these fathers turn down this kind of request, one of the most important that a young man could possibly make of his father. God, entering this kind of picture, would, of course, bring the family together in total service to a parish church. Yes, if given a chance, God could reduce all of these tensions to manageable size. By living in accordance with his directions, many of these tensions would never develop, for the good life is a prophylactic against tensions. Those which have developed can generally be cured if the ways of God are allowed to work in the life of the family. How can this be effected?

Certainly, there must be the will to solve these tensions. Happy is the family which, having become aware of tensions, agrees to solve them. Two people, or three, or four can work more effectively at this than one. Even one person, however, can solve some of the tensions by himself, if he is forced to do that, and can keep the general family situation steady if he gives God a real chance.

A common religious devotion is also helpful. When a family becomes concerned for God's great Cause that reaches far beyond self, the selfish irritations are minimized. A recent film, circulated by our Department of Audio-Visual Education, makes that point with compelling effectiveness. It is called, "The Bible on the Table." This film depicts a family, irritable, atomistic, selfish, who were brought into new family solidarity by their return to God and the things of religion. This is not idealism; this is sheerest realism.

Other Steps

Other steps can also be taken to relieve tension, steps which emerge from the wisdom of God. New and common recreational interests reduce tension. These can often be very simple, such as playing together with a common family hobby or the playing of a game together at the close of an evening. A real concern for the children in the family will often reduce tension.

When God is let into the picture, father and mother understand that they are stewards of a great mystery and inestimable treasure. For a few brief years Almighty God has placed into their hands the keeping and nurture of children who may grow up to exalt or debase the community, to add to the beauty or the ugliness of life or, perchance, actually to change the course of history.

Something very subtle comes to the members of a family when they let God into the home. This is a subtlety that belongs to the realm of the spirit. It is a sense of the wonder and the beauty of the home. When this comes to the members of the household, these tensions are bound to be reduced.

III

When God has a chance with your family, he will do something more. He will come with his radiant light to put a halo around the festal moments of the home.

Think only of Christmas in this regard, because nearly every household is rich in effulgent light at that lovely time. Christmas is adorned with personal and precious traditions which stem from the Heavenly Father who became incarnate in the child in the Bethlehem crib.

From that moment, very early recorded by the writers of the New Testament, with chanting angels, adoring shepherds and wise men from the east, these Christmas traditions have grown and developed and made themselves at home in every household. Few indeed are the homes which do not crown the year with Christmas color and tradition of one kind or another. Often these holiday patterns are remembered by growing children better and more lovingly than anything else that happens in the home.

To crown the festal moment with a halo is the best possible motivation to be used in promoting, not only the solidarity of the home, but also the whole Christian life. Family life needs a touch of beauty. The Christian life needs to be associated with charm and friendship, with pleasure and interest. When people can make that association, when they can put pleasure and the home together, happiness and Christian living together, they will have a powerful force operating in both of those directions. We need to do for the whole range of Christian experience and home life what we let God do for Christmas.

Follow the calendar year thoughtfully and joyously to let God crown each festal moment with a halo. The close of the evening may be such a moment. One of the satisfactions of my ministry is to visit a particular home in the parish when the children are being put to bed. Before they jump in they form a circle with one another and father and mother to say their prayers. Each little youngster says a prayer entirely of his own making. When the circle of prayers has been completed they all join in the Lord's Prayer. That is putting a halo around the evening at the close of the day, a moment of benediction and healing help.

The other festal moments of the year may be treated in similar fashion. The new year may open with a friendly party, or with a religious service at the church, or with such lively revelry as to be remembered only with disgust. Several years ago a newspaper carried the story by William Yates about Jane, who could just as well have been Mary or Bobby or Ruth. That particular year she attended a New Year's Eve party in Chicagoland, very different than the one she had attended the previous year. She was cold sober and had a wonderful time. She gathered with her friends, who were members of A.A., to have the kind of New Year's Eve party in which God could participate, because she and her husband and her friends let him into their party. She was able to leave it without her usual sense of shame and with a silent prayer of thanks upon her lips for the miracle that had changed her life. God had put a halo around the beginning of the new year.

Lenten Opportunity

The coming of Lent may be an opportunity for the family to engage in thoughtful conversation regarding a deepened experience of religion. It may afford them an opportunity to go to the parish church for Holy Communion together. The splendor of Easter brings another golden moment. The day of confirmation, when the children and adults take their vows of church membership, can be surrounded with such significance and family interest as to make it a memorable experience which inherently it is. A family dinner, pictures to be taken, perhaps a confirmation gift, such as a beautiful new Bible, and other touches may bring out the full beauty of this day. Interest in the coming of guests, family recognition for rewards and achievements and original work—all call forth interesting possibilities. The Lord God Almighty is interested in all of these moments of human life and comes as a participating member of the household to touch every moment with a flame of beauty when he is invited to come. Yes, when you get to thinking about these ways to give family life a lift, you will discover increasing numbers of opportunities for God to adorn it with his heavenly halos.

—*Adapted from the Tidings book,* Give God A Chance Now, *available at 35c per copy, 12 or more copies, 25c each.*

The Upper Room Radio Parish
Eighth Annual
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For
Public Service Broadcast
May 2-9, 1954
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When a Family Worships . . .

. . . together it stays together. When one worships God, there is a getting along with one's self. Worship brings about a unity of self, if by worship we mean both public and private worship. "I feel better when I have been to church" is the universal acclaim. Failure to be at worship is like being away when the family sits for the evening meal. With our dear ones around us, we look at each other. Even in silence there is a knowing, a sharing. We rise thinking, "How good to be a member of the family." Bless those dear ones whose families are close by, but, physically, have left long since. They would be the first to say, "Yes, we know. You are fortunate. Love them while they are still with you." And so more and more of St. Paul's church families are sitting down together, children in the choirs or beside us, on God's special Holy Day, set aside long, long ago "to worship and to adore God and His ways which are to become our ways."

—Don Schooler, pastor, Muskogee, Oklahoma

1954—EASTER TO PENTECOST AND BEYOND

United Presbyterian Church

Already on-the-job, forward-looking congregational evangelistic leaders are planning for aggressive action during the weeks following Easter. They are considering the usual post-Easter slump as out of date and not in keeping with "YEAR-THROUGH EVANGELISM." They plan to make the capital investments in Evangelism during these weeks pay rich dividends in saved souls and in Christians built up in the faith.

The *Annual Plan Book*, 1953-54, page 5, proposes certain projects for this period of the year:

a. Planned program of assimilation and integration of new members.

b. School of Churchmanship and Christian Living for all church members.

c. Instructional Preaching dealing with themes related to Special Days of this period of Church Year.

d. Lay Evangelism, especially with those on responsibility list as yet unreached. Fishermen's Club in service.

e. Preparation for Summer Evangelism. Preliminary consideration of Program of "THROUGH-THE-YEAR EVANGELISM" for 1954-55.

f. Observance of Mother's Day, Christian Home Week, Ascension Day, Pentecost, Children's Day, Father's Day, with Evangelism a primary consideration.

Is a Person Obligated to Attend the Nearest Church?

by R. H. Duncan
pastor
Chattanooga, Tennessee

ONE of the major questions that was discussed in the nationwide meeting on the City Church held in Columbus, Ohio, February 24-26, was this: "How do you define a church parish?" This question has been batted around the world without end and probably will be discussed from now on. I am sure there will never be an answer that will satisfy everybody.

In my own humble judgment, there can be no definitely defined church territory in a city. No church can feel that it has exclusive rights in any given community. Therefore, no family or individual should feel that the nearness to a church is the primary factor in the decision as to which church to attend.

Let us be practical just a moment. Nobody takes a position or a job just because it is the nearest to his home. We do not buy our groceries exclusively from a store for the one reason that it is the nearest to our homes. The same thing would be true with any of our business relationships, recreational activities, etc. Other factors probably will enter in much more than the few minutes or few miles difference in the location of these businesses.

Reasons for Decision

It seems to me that a person chooses his church or decides his loyalty to his church by interest, opportunity to serve the Lord, the church's need of his service, and what he feels God's will is for him, rather than merely the geographical location. The one exception, I believe, is the starting of a new church. It is absolutely essential to have a substantial number of mature, experienced church members to begin a new church. However, after a church is started—and, for that matter, in the case of every residential church—there are likely more new people and unchurched people available than the church can possibly handle, without those who are actively established in their own downtown or semi-downtown churches feeling obligated to help.

American GI's Serving in 63 Lands Away from Home

More than one and a half million U. S. soldiers, airmen, sailors, and marines are manning bases and outposts in 63 lands overseas according to an article in "U. S. News & World Report." The report illustrated by one of their effective *Pictograms* shows that men who wear the uniforms of the U. S. armed forces are scattered around the whole world. There is scarcely a country in the non-communist world that is not protected in one way or another by American armed strength.

The article reports a huge network of air bases extending through Europe, Asia, Africa, the Near-East, the Pacific and the Arctic. Gathering information from the Defense Department the article reports that more than a thousand naval ships are cruising the sea lanes of the world, and that as of last December, sixteen Army and Marine divisions were in Europe or Asia.

It is also pointed out that smaller units are standing guard or serving as military advisory groups on dozens of islands in the Pacific, Greenland, Alaska, Panama and in 34 foreign countries.

What does that mean to our churches? It means that without the patriotic stimulus of war our youth are facing the temptations and problems of military life in foreign service. Far from home and home influences, far from church and church influences, our servicemen feel that they are being neglected if not forgotten. Your church has a responsibility to maintain spiritual contact with the boys from your church and your community. Your church means you.

You can make sure that they get frequent letters from people they know. You can send continuing reminders of your love and concern.

In helping to meet the challenge of the opportunity of the ministry to men in the armed forces THE UPPER ROOM has, since the days of World War II, published a special small-sized edition and has urged churches and individuals to send copies of THE UPPER ROOM to men and women in service. THE UPPER ROOM through its Chaplains Fund (which is made up by the gifts of readers of THE UPPER ROOM) has provided current copies of THE UPPER ROOM in any reasonable quantity to chaplains for distribution to their men. No request by a chaplain has been refused.

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Lumberman	Student
Lawyer	Statistician
Laborer	Veterinarian
Labor Leader	Writer

(These writers represent 23 states, the District of Columbia, and 11 other countries.)

Weekly Themes

Our Victory Through Christ	God in Our Midst
Christ in the Family Circle	Joy in Worship
The Faith of Children	The Father's Care
Certainty in Belief	Our Response to God's Love
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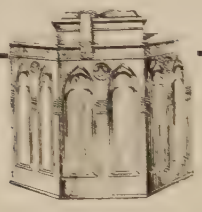

The Upper Room Pulpit

J. Manning Potts, Editor

SERMONS FOR MAY, 1954

The Last Best Hope

Lowell M. Atkinson, St. James Methodist Church
Elizabeth, New Jersey

Zacchaeus Meets Jesus

Virgil C. Bell, The Methodist Church
Texarkana, Arkansas

An Unworthy Question?

Norman E. Dando, The Methodist Church
Burnham-on-Sea, Somerset, England

Nearer the Cross in Childlikeness

J. Harold Gwynne, Grace Presbyterian Church
Lakewood, Ohio

Worship and Life

Kenneth D. Harvey, Duncairn Presbyterian Church
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The Unmerciful Servant

Hillyer H. Straton, First Baptist Church
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The Upper Room Pulpit

J. MANNING POTTS, *Editor*

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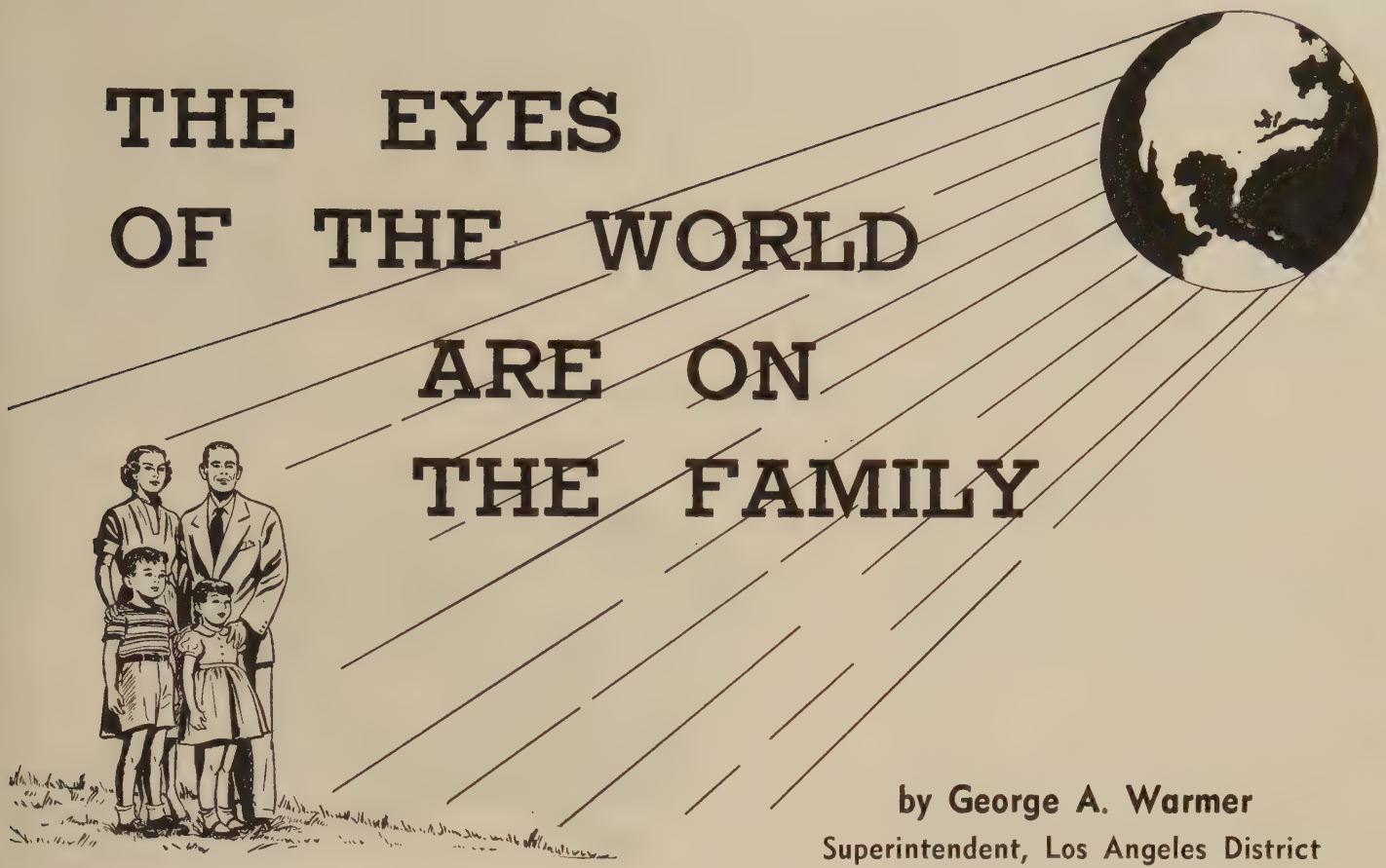
THE EYES OF THE WORLD ARE ON THE FAMILY



by George A. Warmer
Superintendent, Los Angeles District

A STRANGE thing about history is that so often a great principle is discovered but fails to find rootage in contemporary soil and for years, perhaps centuries, sinks out of sight.

Jesus set a child in the midst and said, "Of such is the Kingdom of God." But the first child poetry was written by William Blake. Sir Joshua Reynolds painted dirty ragamuffins instead of medieval angels before the real worth of childhood came to be widely recognized. "Children were to be seen and not heard."

John Wesley founded a Church undergirded by the significance of the family. He established day schools, church schools, and the class meeting for the giving of mutual aid to those who joined his societies. But as the Church grew and spread to America, the mass-movement-idea captivated its procedures and the family idea became dwarfed.

Protestant Renaissance

About 20 years ago a Protestant Renaissance began to dawn. With it the family idea came back into focus. Today there are two familiar slogans: "The church that plays together stays together," "The church that prays together stays together." Fine as these slogans are, they are not inclusive. They are suggestive. A finer Christian philosophy is emerging.

This philosophy stems from the idea that human life begins and continues as a social experience. When we open our eyes in this world we are in a social setting. Our first responses are challenged by social situations.

At birth we are the most dependent of the whole animal creation. Mothers' tender love and fathers' providing care make continuing existence possible. The universe of pleasure, pain, food, and comfort is integrated with family life. All the language possessed—a cry, a smile, or some attention-attracting gesture, whether consciously or unconsciously made—results in indispensible services.

The cradle is the world center for an only child whose development depends upon reaction to family ministrations. Growth lengthens the diameter of outreach and adds an atmosphere of self-importance. "His nose is broken" is the adage by which society describes the arrival of a baby brother or sister. This is the indication that independence has given way to interdependence.

Life is not developed according to the pattern of prearrangement but rather to that of interaction. Life does not slide into a cleverly devised mould but responds to situations that stimulate it. What happens is not nearly so important as the type of response to what takes place. The value-creating thing is not the circumstance but the reaction it educes.

Standard of Values

A standard of values is priceless. A bewildering maze of circumstances arises out of church, neighborhood groups, playgrounds, school enrollment, romance, fraternities, business clubs and associations, political parties, and social concerns, unless a discriminating sense of values and a disciplined self-control are developed simultaneously with these widening contacts. "It is easy to mount a horse and ride off in all directions." But purposeless freedoms are likely to realize just such a result.

Religion is crammed with values, but all too often it has subordinated them to lesser concerns. The Renaissance of Protestantism lifts up "the fruit of the Spirit" as indestructible: "love, joy, peace, patience, kindness, goodness,

faithfulness, gentleness, and self-control."

These values are indispensable to wholesome family living. They are the burden-bearing potential of all interdependent living. A stranger saw a lad carrying a heavy baby and showing strain in the experience. He accosted him, saying, "That child is altogether too heavy for you to carry." The lad replied: "He ain't heavy. He's my brother." Love makes many a burden light, while without patience and self-control peace can scarcely be maintained.

Sharing

Morality cannot be described in abstract terms. The good is life-creating, while the bad is life-destroying. Domination can never accomplish what service may achieve easily. In the family you have sharing or you do not have the family. This gives Christianity and the Church their amazing opportunity.

"God sets the solitary in families" that society may be impregnated with life's richest values.

The Church has its eyes on the family, since by attracting families through a program founded upon "the fruit of the Spirit" it establishes community. The Bread of Life is essential to community. But it does not drop into families ready made any more than "the staff of life" comes to our table without preparation. A baker, whether mother, cook, or bakery employee, takes the raw materials provided and carefully selects and makes bread for the family. So the Bread of Life is an incarnation of "the fruit of the Spirit" in inter-family contacts so that the Church may become community.

In the nursery of the family, life may be grown strong enough to be transplanted. In the activity of the Church, family life has a chance to demonstrate how community should be.

This philosophy is demanding of the Church that it make community so significant and appealing that community may abide. Community has been decaying. The seeds of its own destruction have been planted within it. The slogan has been "every man for himself, and the devil take the hindmost." Hell is the objective of such a slogan. Interdependence is the only sure foundation upon which independence can be builded.

Gentleness and Kindness

Interdependence thrives in an atmosphere of gentleness and kindness. The Psalmist wrote, "Thy gentleness hath made me great." James Boyle O'Reilly asked, "What is the real good?" and then answered, "Kindness is the word."

When the Church becomes community, the only competition will be the competition to serve. This is the leaven that will leaven the whole lump. "Not by might nor by power, but my Spirit, saith the Lord."

The Church probably has the last good chance to re-establish community as leaven with inherent power to leaven the world before man-made destruction overtakes us. Saying grace before meals is fine. Family devotions are good. Worship is excellent. They are means to a noble end. God desires a complete dedication of all of life and all of life's relationships. The family is the steppingstone to the kind of community in which such life may be grown. Community is the answer to world's need. The raw materials out of which world community may be made are on hand.

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On 35 mm. film, the slidefilm contains 92 frames. Sound is on 78 r.p.m. phonograph records. Takes 16 minutes to show.

____ **"Be a Member Where You Are"** $2.00 per 100 ____

The name of this leaflet by Dawson C. Bryan explains its purpose. It is recommended that churches mail these to all persons in the community whose memberships are elsewhere—especially before visitation campaigns.

FOR YOUR ASSIMILATION PROGRAM

____ **Reading for Every Member** 25¢ each; 12 or more, 20¢ each ____

An envelope of helpful materials. Should be given to every new member.

____ **Children's and Youth Membership Kit** 50¢ each ____

Excellent for use in the local church. (For Methodists.)

____ **Self-Help for New Members,** by Ray W. Ragsdale. 15¢ each; 10 or more, 10¢ each ____

An excellent guide for new members.

____ **I Will Uphold the Church,** by Homer J. R. Elford. 10¢ each; 6 for 50¢ ____

A 24-page booklet emphasizing the vow to support the church.

(OVER)

TWO NEW BOOKS BY TWO BISHOPS

_____ **The Christian Hope,** by Bishop William T. Watkins. 35¢ each; 12 or more, 25¢ each _____
_____ **Proclaiming the Good News,** by Bishop William C. Martin. 35¢ each; 12 or more, 25¢ each _____

THE TRACT OF THE MONTH

_____ **The Christian Family,** by Bishop Costen J. Harrell $2.00 per 100 _____
(Tract-of-the-Month Club members will receive this tract automatically.)

FOR THE METHODIST EMPHASIS

_____ **Methodist Family Envelope.** 60¢ each _____

_____ **How to Join The Methodist Church,** by Karl F. Moore. $2.00 per 100 _____
Answers to fundamental questions concerning membership in The Methodist Church.

_____ **Why Join The Methodist Church,** by Howard B. Warren. Reasons for joining The Methodist Church. $2.00 per 100 _____

_____ **Some Essential Methodist Beliefs,** by Robert G. Tuttle. A 12-page leaflet describing basic Methodist teachings. 5¢ each; $4.00 per 100 _____

_____ **Methodist Membership Card,** a 3-color identification card for the billfold. $1.50 per 100 _____

_____ **Tell Me the Story of John Wesley.** 10¢ each; 15 for $1.00; 100 for $6.00 _____

_____ **What Methodists Believe,** by the Methodist Bishops. 5¢ each; $4.00 per 100 _____
Clear, concise, conclusive, this 2-color, 16-page booklet contains the Bishops' classic declaration of faith.

_____ **What Every Methodist Can Do,** by Harry Denman. $2.00 per 100 _____
An instructive and inspiring leaflet emphasizing the ways in which Methodists can deepen their spiritual life.

_____ **The Methodist Church,** by James S. Chubb. the origin, beliefs, and membership of The Methodist Church. $2.00 per 100 _____

FOR THE PROTESTANT EMPHASIS

_____ **Protestant Family Envelope.** 60¢ _____
Contains the two 64-page books, *A Protestant Primer, Our Protestant Faith,* and the leaflet, "What Every Protestant Should Know."

_____ **Plain Facts About Protestantism,** by T. Otto Nall. $2.00 per 100 _____

_____ **What Every Protestant Should Know,** by Paul E. Folkers. $4.00 per 100 _____

_____ **Why I Am a Protestant,** by Roy L. Smith. $3.50 per 100 _____

_____ **If My Daughter Should Want to Marry a Roman Catholic,** by Bishop H. Clifford Northcott. 5¢ each; 25 or more, 4¢ each _____

_____ **I, Too, Am a Catholic,** by Bishop G. Bromley Oxnam. $2.00 per 100 _____

SELECTED LEAFLETS

_____ **Packet Selected Leaflets.** Fifty helpful leaflets on Church, Spiritual Life, Salvation, Protestantism, etc. $1.00 each _____

TIDINGS, Headquarters for Evangelistic Literature, 1908 Grand Avenue, Nashville 5, Tennessee

Please fill order as checked **Total Amount of Order**_____

( ) Payment enclosed ( ) Charge to Treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss **NAME**

_____
Number and Street **City,** **Zone,** **State** **Address**

_____
Church Treasurer

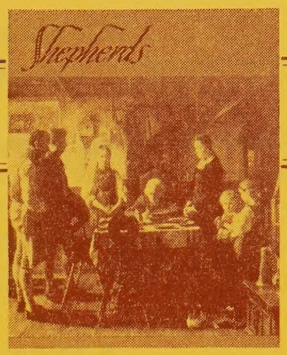
_____
Number and Street **City,** **Zone,** **State** **Address**

Date _____ **Order placed by** _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.
Sorry, no orders on consignment.

SUPPLEMENT TO SHEPHERDS

May, 1954



Board of Evangelism Chairman Honored at Dinner

reported by
William H. Wallace, Jr.
Superintendent, Ardmore District
West Oklahoma Conference

ON Tuesday, January 12, Methodists of Oklahoma gathered in the spacious dining room of St. Luke's Methodist Church, Oklahoma City, to voice appreciation to their leaders, Bishop and Mrs. W. Angie Smith. Hosts for the occasion were St. Luke's Methodist Church people, their pastors, and laymen. W. McFerrin Stowe, gifted pastor of St. Luke's, presided with ease, grace, and dignity.

Bishop Smith

The program was occasioned by the completion of the state-wide evangelistic crusade, which, for the third time in succession, had come to a victorious close. It was also occasioned by the fact that Bishop and Mrs. Smith were to leave shortly for Europe, where the Bishop would lead the forces of the Church in setting up an evangelistic crusade in Norway, Sweden, Denmark, Finland, and other European countries.

Principal speaker for the evening was Harry Denman, Executive Secretary of the Board of Evangelism. Dr. Denman said that when the Church launched the evangelistic crusade in 1952, Bishop Smith was chosen to head the evangelistic program throughout the world. Bishop Smith has not only led the Methodists of the nation to new heights of success in evangelism, he has led his own Area as well in this vast endeavor. Under his leadership, the Oklahoma-New Mexico Area has shown its greatest increase in the past nine years.

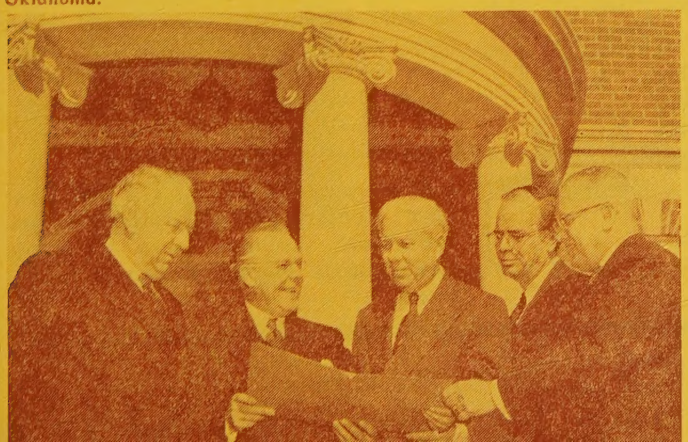
Although very busy with home duties, both as the leader of his own Area and as the general chairman for the nation in the field of evangelism, Bishop Smith has gone into India, Burma, Malaya, and the Philippines to encourage the missionaries, to assist in building new churches, to dedicate houses of worship, and to erect homes for the missionaries. While going to the far reaches of the world, he has not neglected such places nearer the homeland as Mexico and the Central and South American countries.

In responding to the expressions of appreciation made at the dinner, Bishop Smith paid a glowing tribute to the District Superintendents of the Area for their leadership in supporting his program and bringing it to a successful conclusion, year after year. All 13 Superintendents and their wives were seated at the table of honor as the Bishop spoke. He told of the fine cooperation of the pastors of the Area and then of the work that had been accomplished throughout the Area in the past nine years.

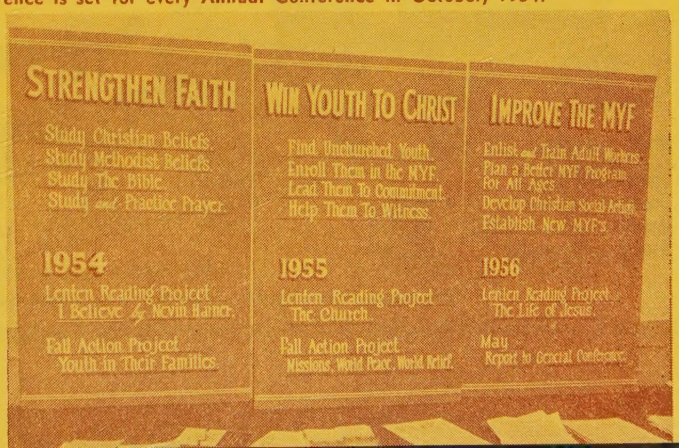
During that time, 68 new congregations have been formed, with new churches throughout the Area: 22, Indian; 18, New Mexico; 28, Oklahoma. Sunday schools have increased by 56,639 members: Indian, 1,252; East Oklahoma, 15,653; West Oklahoma, 25,004; and New Mexico, 14,730. The Woman's Society of Christian Service shows a net gain of 11,605 members: Indian, 295; New Mexico, 2,771; East Oklahoma, 2,957; and West Oklahoma, 5,582. Contributions to World Service and other causes have experienced similar increases.

(EDITOR'S NOTE: The evangelistic successes reported in the foregoing article were achieved in the face of a decreasing population in the state of Oklahoma.)

Bishop Odd Hagen, second from left, of the Stockholm Area, recently visited Nashville and invited the Board of Evangelism to send a group of missioners to Scandinavia for a mission in March. Bishop W. Angie Smith, Chairman of the Board, left; Dr. Harry Denman, second from right; and Dr. J. Manning Potts, Editor of *The Upper Room*, right, are now representing the Board in this mission. Bishop Roy H. Short, center, will make an episcopal visitation to Scandinavia in the spring. Not shown, but also sharing the Scandinavian Mission, is Dr. Paul Galloway, of Tulsa, Oklahoma.



The Youth Advisory Committee for The Quadrennial Youth Emphasis has announced a plan to win 500,000 youth to Christ and membership in The Methodist Youth Fellowship. The half million objective will mean a 40 per cent increase for most Annual Conferences. A planning conference is set for every Annual Conference in October, 1954.



Councils Issue Joint Statement Concerning World Service

CHICAGO—A joint message of thanks to all Methodists has been issued by the Council of Bishops and the Council on World Service and Finance. The statement expresses gratitude "for the fine response to the appeal for World Service and other general causes of the church."

The complete text of the message follows:

A Message of Thanks to All Methodists

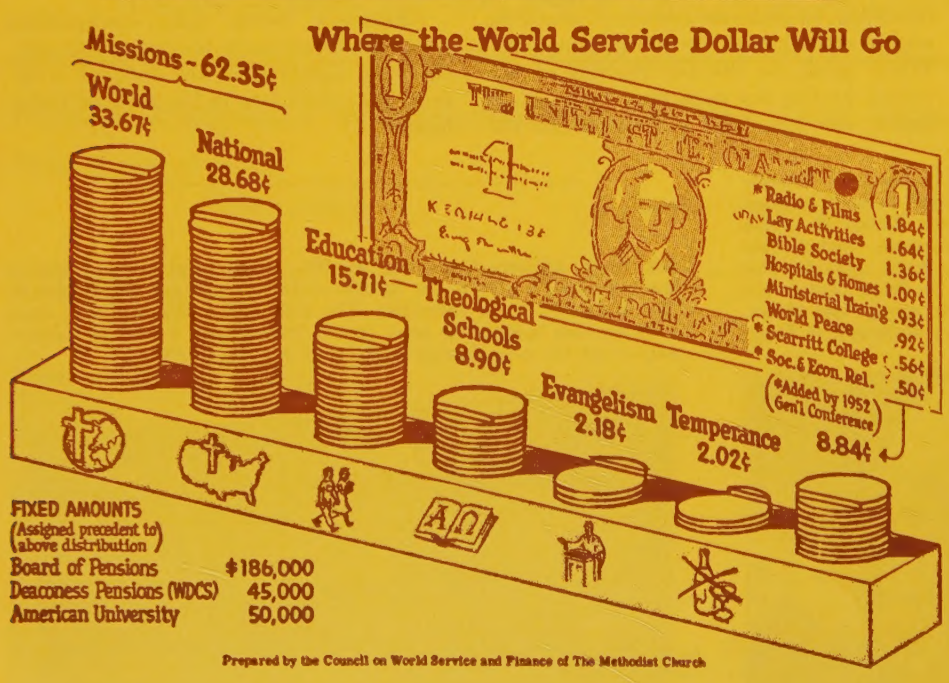
The Council of Bishops and The Council on World Service and Finance at their recent meetings noted the very fine response of our ministers and members to the appeal for World Service and other general causes of the Church. The reports from every section of the Church are most encouraging. The response on the part of our people is generous. This is an indication that the Church has accepted the changes made at the San Francisco General Conference in good spirit. We note also from the monthly reports since last May that there is a gradual increase in most of the general funds. The Council of Bishops and The Council on World Service have jointly requested that our people be advised of our sense of appreciation for this splendid record.

As we approach the mid-quadrennial date, May 31, we confidently expect to see our beloved Church go far beyond the giving of any other year in its history. Let our people be reminded that World Service and Advance Specials are the basic means for Methodism in extending the Kingdom of God throughout the earth.

THE COUNCIL OF BISHOPS
William C. Martin, President
G. Bromley Oxnam, Secretary

THE COUNCIL ON WORLD SERVICE AND FINANCE
Clare Purcell, President
Thomas B. Lugg, Treasurer
George B. McKibbin, Secretary

(Editor's Note: Churches are urged to send all World Service monies to their Conference treasurers by May 31.)



Prepared by the Council on World Service and Finance of The Methodist Church

New Member

Although bedridden for 18 months, Jimmy Tyler, of Edgar, Nebraska, was included in the membership class at Edgar Church when Warren W. Maxwell, pastor, conducted membership ceremonies at the boy's home. A class of 31 was received.

Christian Witness Missions Planned for 1954

Northeast: Baltimore Conference, New Jersey Conference, Philadelphia Conference, Pittsburgh Conference, Peninsula Conference.

Southeast: Alabama Conference, Florida Conference, Holston Conference, Louisville Conference, Memphis Conference, Mississippi Conference, North Alabama Conference, North Georgia Conference, North Mississippi Conference.

Central: Delaware Conference, Lexington Conference, Southwest Conference, Tennessee Conference.

North Central: Illinois Conference, Indiana Area-Indiana, North and Northwest Indiana Conferences, Michigan Conference, Minnesota Conference, Ohio Conference, Rock River Conference, South Dakota Conference, Southern Illinois Conference, West Wisconsin Conference, Wisconsin Conference.

South Central: Central Kansas Conference, Central Texas Conference, Kansas, Missouri and Southwest Missouri Conferences, Louisiana Conference, Nebraska Conference, Northwest Texas Conference, St. Louis Conference, Southwest Texas Conference, West Oklahoma Conference.

Western: Southern California-Arizona Conference, California-Nevada Conference, Colorado and Wyoming Conferences, Pacific Northwest Conference.

THE MAY

TRACT OF THE MONTH

The Christian Family and the New World Order

by

Bishop Costen J. Harrell

A 6-page, 2-color tract emphasizing the role of the family in the building of a Christian world. Tract-of-the-Month Club members will receive it automatically.

$2.00 per 100

TIDINGS: Headquarters for Evangelistic Materials
1908 Grand Avenue, Nashville 5, Tennessee

Leaflets on Prayer

Learning to Pray

by Howard L. Stimmel

An 8-page, 2-color tract emphasizing some essentials of effective prayer. Ideal for your Easter to Pentecost prayer emphasis.

$2.00 per 100

Some Secrets of Prayer

by Ray W. Ragsdale

Practical suggestions concerning ways in which to make one's prayer life more meaningful.

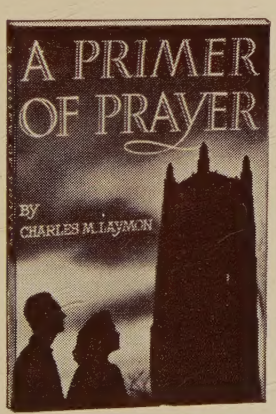
$2.00 per 100

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue
Nashville 5, Tennessee

Toward a More Vital Experience in Prayer



A Primer of Prayer

by Charles M. Laymon

Designed to make prayer an inspiring experience in the life of the "average layman," this book provides practical guidance and spiritual enrichment for these days. 96 pages. 12 chapters. Attractive 2-color cover

35c per copy. 12 or more, 25c per copy

Prayer Cirles Card

An excellent aid for individuals and groups. Provides place for prayer list, prayer suggestions, and prayer pledge.

$2.00 per 100

TIDINGS, Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

Literature for Family Week

THE CHRISTIAN FAMILY SERIES

HOME GROWN RELIGION. Home is one experience that we cannot get over. F. Gerald Ensley helps parents set up the religious values that the children will carry all through life.

THE MARKS OF A CHRISTIAN HOME. Ten practical guideposts which parents can use in making sure that the qualities that mark their home are Christian. By Hazen G. Werner.

STRENGTHENING THE SPIRITUAL LIFE THROUGH FAMILY DEVOTIONS. Nels Ferré points out how family devotions and family prayer save the family from unnecessary tensions.

PARENTS DO TEACH CHILDREN. Parents with young children will especially appreciate this booklet by Edward D. Staples. It gives emphasis to methods parents can adopt to emphasize Christian nurture.

THE FAMILY ALTAR. Roy H. Short and Hazen Werner contribute several short articles on the value and motivation of the Family Altar. Helpful to families just beginning family worship.

Prices: Single copy any one 15 cents. 10 copies $1.00. 100 or more, 7¢ each (may be assorted)
Set: One each of all five, 50¢

These two filmstrips, each containing more than fifty frames, and accompanied by sound recordings, will stimulate the interest in daily devotions and in THE UPPER ROOM. "The Church in Thy House" tells the story of what daily devotions can mean in any family. "The Romance of THE UPPER ROOM" is the thrilling story of the ministry and the growth of THE UPPER ROOM. The 12-inch recordings can be played on any record player. Each filmstrip requires about ten minutes. Available on outright sale only. Both filmstrips, both records, and both scripts, complete, $7.50.

The Church in Thy House

FILM STRIPS

The Romance of *The Upper Room*

FAMILY ALTAR SUNDAY BULLETINS

Attractive blue and gold bulletins for Family Altar Sunday. Paper suitable for mimeographing or printing. Shipped flat to fold. 8½ by 11 inches. *$1.00 per hundred.*

FAMILY ALTAR COMMITMENT CARDS

Two-color cards made in duplicate so that one copy will be retained and other can be torn off and given to pastor. Commits family (or individual) to daily Bible reading, prayer and meditation for sixty days as a testing period. *75 cents per hundred.*

FAMILY ALTAR CERTIFICATE

Handsome two-color certificate, 8 by 10 inches in size, suitable for framing. Printed on extra-heavy weight wedding vellum. Certificate to be signed by each member of the family (place for six signatures) with attest by pastor. Commits family to regular church attendance, grace at meals, and daily devotions. *5 cents each in lots of 10 or more.*

CERTIFICATE OF HOME DEDICATION

This attractive folder-certificate provides a permanent record of the dedication to be signed by the pastor. In addition there is the ritual for the dedication of a Christian home from the *Methodist Discipline* and a page of suggestions for achieving truly Christian family life. 4 pages 5½ x 8 inches. *2 cents each in lots of ten or more.*

THE FAMILY AT WORSHIP—Four Simple Rules

by ROY H. SHORT

A four-page folder that is extremely helpful in establishing family worship. Planned to slip into a copy of THE UPPER ROOM. *Package of twenty, 25 cents. Five packages, $1.00.*

1908 Grand Avenue **The Upper Room** Nashville 5, Tenn.